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Greece

Tradition and present

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INTRODUCTION

Many days have passed since Homer wrote his Iliad and Odyssey.¹ Time is passing and with this “passing” many of the histories of the past we forget. The passing of time make us forget that the beginnings of Europe were some kind Homeric. Homer’s philological epics were the first Europeans epics. Today, many Europeans don’t find meaning into these epics. Is Homer and his odyssey poetry actual?²

The present volume is my homage to Greece and its past, a land that is controversial today and many times let’s say misunderstood. Across historical ages Greece has passed by many transformations. These transformations have been many times very controversial into the history of Europe mostly. We know of the military campaigns of Alexander the Great into far Asia. Alexander the Great was eventually one of the most famous Hellenics of all times. The empire that he has created has extended on three continents.³

In the present paper I will not deal with the religions of Greece. I will like to remind that is still theologically to define why at the crucifixion of Christ in the year 33 AD in Jerusalem there was on the inscription on the cross of Christ among the other texts in Hebrew and Latin a Hellenic writing JESUS CHRIST THE KING OF THE JEWS [Ιησους Χριστος ο βασιλεος Ισραελος]. This is a fact that has given much of thinking not only to theologians but also to historians due to the fact that at the crucifixion of Christ there was no Hellenic present. This was a historical issue that was very much debated due to the fact that the religions of ancient Greece were in most part heathen.

But our aim is not the religious past in as much the present of Hellenic life. As history has shown, Greece has created a sound Mediterranean civilization and a very rich culture that is today sent into oblivion. We cannot be deny the influence of Hellenic culture across ages. From Alexander the Great to modern day culture men Greece was a land of hope for many and mostly for us the Europeans. Greece gave us some across ages many worthy things. These things we must search for them. The things from the past of Greece we must look for them and find them. The ancient culture of Hellenics and their ideals of beauty and truth are still some actual things.

Many historians consider that Greece is an ended land and there is nothing that we can do to rebuild the past. Greece is above a land that was not known by great economical skills but very much by humanistic and creative ideals. Some of these ideas were very much stopped during the ottoman yoke. As history recalls, ottoman yoke was the great period of

¹ <http://www.in2greece.com/english/historymyth/history/ancient/homer.htm>.

² Homer’s ideals of philosophy created a Ukrainian city Odessa near the Black Sea. Many of us we don’t know that Odessa in Ukraine is for instance a Hellenic city at its origins. Another great European city founded by Hellenic ideals was Paris. Paris was a rebellious Hellenic from the ancient city of Troy who wanted independence from Greece in the early beginnings of Europe.

³ <http://www.alexander-the-great.co.uk>.

oppression in the past of Greece. Ottoman Empire was an empire ruled from Asia Minor or Small Asia and was build on the same territories as the former Byzantine empire.

There is long time since Alexander the Great made the Hellenic Macedonia one of the most known empires in the history of mankind. These are Hellenic achievements of the past that we cannot deny and that are a part of the Hellenic heritage worldwide today. But the question remains what is the fundamental traits of Hellenic life? Of course there are many speculations on this area. Some say that the main Hellenic trace is Hercules and Pericles. As contrary to many opinions, history was not founded in Greece. Herodotus who is considered the founder of history, was not a Hellenic but a Asian. He lived in Asia Minor where he developed for the first time in the past of mankind the concept of history, of written records of the past. This is what has become today history. Facts show that Herodotus, the first great historican of mankind wrote in Hellenic. Thus, Hellenic was considered the language of history. In reality Hellenic is not the language of history.

What I will try to show in the present lines is that Greece has done its role and its ideals in the past and as well as in the present. Many of the great superpowers today consider Greece as an extinct culture. This present volume shows something else. It shows that contemporary superpowers lack the experience and the knowledge of Greece. I will address in this brief introduction that is not possible for me to address all the history of Greece. Historians have grouped the history of Greece into two sections: the Macedonian history and the Byzantine history. Macedonian history starts with the rise of the Macedonian Empire. Byzantine Empire we can say that has started with Constantine the Great and has ended with ottoman yoke in the year 1453 AD.

These two periods are the most significant in the past of Greece. Another significant period in the past of Greece was the Trojan period.⁴ The so called Troy wars were a rich source of imagination for many writers and movie makers. Greece and its life was a very difficult development. This is so due to the fact that Greece has many islands. Thus from the most ancient times Hellenics had to adjust with the island life. Living on island is not that easy.⁵ This is one of the reasons Greece is a country with many diasporas. Hellenics are present in most parts of the world due to the very difficult climate living. Sea storms are extremely atrocious in Greece.

What is to define into the present volumes is the ideals and the goals of Hellenic life? Ancient Hellenic life was grouped into the philosophical ideals and willing. Most Hellenics in ancient times wanted to attain as much as wisdom. Ancient Hellenic life about the times of Homer was a life that was dedicated to the ideal of wisdom. This has created in Greece the first philosophical schools. During the days of philosophers Greece was one of the most famous countries in the European region.⁶ Outside Platon and Aristotle as great Hellenic philosophers we can mention here Epicuros, Anaximader, Anaximenes, Heraclitos, Xenofonos, Parmenides, Empedocles, Anaxagoras, Democtiros, Zenon, Protagoras, Gorgias, Hippias and Prodicos.⁷ We know today of all these men only from history. Secular history

⁴ <http://en.wikipedia.org/wiki/Troy>.

⁵ It is very famous today the case of Saint Nektarios Kefalas who lived a life of seclusion on the island of Aeghina. Former leader of the athenain school of theology, Father Nektarios was to send his last days in retirement on this small island were as we know there is a famous monastery today.

⁶ <http://www.livius.org/gi-gr/greeks/philosophers.html>.

⁷ <http://www.iep.utm.edu/greekphi>.

does not remember them since today we are very much interested with the financial aspect of history, meaning if history can make us money.

Many of our contemporary conceptions come from the past of Greece. The terms economy is actually a hellenic term. The same, the terms politics is actually another hellenic term. Ancient hellenics have molded and shaped many of our conceptions. They granted thus the civilisation that we call hellenism. As I have mentioned above Homer became one of the main poets of this civilisation.

Another great idea that has shaped many of our contemporary expectation was thus the idea of Odissey. Odissey was the wisdom experince that Homer saw during the Troy conflicts. He realised that life is some kind of Odissey. This has become a largely explored ideal in the mentalities of many contemporaries.

Then, what can we adress about the civilisation that we call Greece? Contrary to many opions Greece was not just a land of olives but a land of culture, civilisation, philosophy and scientific inquiry. Thus, today we can speack of a hellenic art and a hellenic music. Defining the hellenic identity was a painful thing many times. This was especialy after the times of the Christ. Many of the ancient hellenic religious convictions have been changed into orthodox conceptions. Thus for the first time in the past of religions, Greece became the land of defining orthodoxy.⁸

The person how has contributed the most to the definition of orthodoxy was actually a hellenic. This was the person of saint Gregory Palamas the Archibshop of Thessaloniki. Saint Gregory Palamas⁹ was no just a great theologian but he was as well a model hellenic. He created the concept of orthodoxy who was adopted by all Christians after him. A significant chapter in the past of Greece was the period of Christianization. Through Saint Gregory Palamas, Christianity became orthodox. Thus today, we speack of orthodox Christianity. There are only few who know that the person who has created the orthodox life was actually a hellenic saint.

Again there are many commentators today who think that ancient hellenic ideals were actually too unreachable. Thus the hellenic alphabet starting with alpha and ending with omega was actually an alphabet based on astronomical ideals. Ancient hellenics were very much founders of astronomy. They were very much attracted by the life of the planets and of the cosmos. Hellenic conception saw the universe as a ordered way of existence.

Greece has a very rich history, a history that was very much debated many times. The hellenic ideas were as many other countries the ideas of love, beauty, sensitivity and kindness. These ancient hellenic ideals are present today under different shapes. Hellenic beauty was in ancient times very simple, it did not have the complexity that exists today. I must warn the reader that this study cannot emcompass all the aspects of the hellenic life. Thus I will not stress in this study the aspects concerning the social and public life of Greece. As any land, Greece has many debating aspects. I will not say in my present lines that all that concerned Greece is the best.¹⁰

As we know we must use by all means the faculty of reason to make a clear distinction between what we must learn from history and what we don't have to learn. The large history of Greece is not today a point for us to exploit and to misinterpret. The Hellenic history is

⁸ http://www.orthodoxinfo.com/general/averk_orth.aspx.

⁹ http://en.wikipedia.org/wiki/Gregory_Palamas.

¹⁰ <http://www.ahistoryofgreece.com>.

very much a European history. The humble beginnings of European life are very much the beginnings of Hellenic life.

There are many days since for the first time in the Athenian agora there was seen the unique religious vision of the Parthenon. No one can pass as far as Greece is concerned over the religious convictions concerning Parthenon.¹¹ There have been many arguments concerning the Parthenon. Some see great deal of architecture of the Parthenon enterprises. Others think that the Parthenon is not that significant. As we all know in ancient Hellenic thinking, Parthenon was very much initially a symbol. The symbol of the Parthenon was very much the symbol of chastity and purity. As the meaning of the word in itself shows, παρθενον designated in ancient Hellenic thinking the need of the ancients to live a pure and chaste life. These ideal still existed today. The truth was that in practice, although men thought that Parthenon was a heathen temple, the goal of the hellenics was to make symbol of the pure and clean moral life.¹² These ideals were taken by the Orthodox Church into the so called orthodox spirituality. Orthodox ideals are not very far so to say from the ancient hellenic parthenon ideals. The reality is that many ancient hellenic were using the faith of the athenians for other aims other than the chaste ones. This has lead finally to the introduction of the cult of goddess Athina into the Parthenon.¹³

Many today question the religion of ancient hellenics. We must say here that ancient hellenics as separate from us did not believe in just one single God. Ancient hellenics were polytheists. They thought in the existence of many gods.¹⁴ Thus, in general terms, we cannot say that hellenics were not faithful men, just that their faith was very much in many gods. Thus we know of some cults around the area of Mont Olympos that were not very much orthodox. It is still to question here on the orthodoxy of the Parthenon.¹⁵ The ideals of the Parthenon were proto-orthodox but they lacked in many ways the Christian frame. Parthenon in ancient Greece became the house of city cult under the shape of a goddess. This has culminating in the introduction of a statue of some 13 meters high into the main parts of the Parthenon.

As ancient historians have recorded the making of the Partheonon was a scandal in Greece. Many were not in agreement with the proportions of the bulding. At the times of making the Parthenon, there was not greater building in Athens. Presently we don't know who much it really were the expenses for the making of the Parthenon. Anyway, history recalls that there were musicians called to compose and to perform music only for this unique event.¹⁶

It is certain that the present life in Greece is not the life that was in ancient times. The founding of Greece was very much similar with the founding of Europe. It is well know that Greece has many sea trade relations with Middle East countries such as modern day Lebanon [ancient Phoenicia].¹⁷ Since the times of ancient Greece many things have been new and renovated in the Hellenic culture. Greece had in this sense the a great task of making the

¹¹ <http://www.sacred-destinations.com/greece/athens-parthenon>.

¹² <http://www.sacredsites.com/europe/greece/parthenon.html>.

¹³ <http://www.goddess-athena.org/Encyclopedia/Athena>.

¹⁴ http://atheism.about.com/library/FAQs/religion/blgrk_corinth.htm.

¹⁵ Jenifer Neils, *Parthenon from Antiquity to present*, (Cambridge University Press, 2005).

¹⁶ <http://www.hellenic-art.com>.

¹⁷ <http://phoenicia.org>.

separation between the Asian and European culture. In this sense the first ferment of European culture was done in Greece.

A great blow that Greece has passed through was conquest of the Roman Empire. Italian culture was actually a culture that was founded by Hellenics. This book will present few aspects of the past of Greece and its relation with the Roman Empire. As many historians present, Greece was a way of denial for the rising Roman power.¹⁸ History recalls the rise of the Roman Empire as a way to switch the past of things. Although at origins, Greece has founded Italy, in the Roman Empire days Italians have denied their origins. This was eventually the most critical part from the past of Greece.

The present book is above all a mixture of personal reflections and interpretations of happenings from the past and present of Greece. In the same time is a way to evaluate where Greece is heading.

¹⁸ <http://www.roman-empire.net>.

CHAPTER 1

ANCIENT GREECE

As any country or land Greece has a beginning. The beginnings of Greece are from many points a view a hegemony with the Asian territory. Historians agree that ancient Hellenics were formed by passing the Aegean Sea into the European lands. This passing was made by many rows of migrators. There is thus a big broken chain of culture and civilisation between ancient Greece and Asia Minor. This broken chain was made very much during the Trojan wars. Troy was in many aspects a reference point between the relations of Greece and Asia Minor.¹⁹ Troy became thus one of the most significant war conflicts in the past of Greece. Some historians consider this war as a separation between the forming Hellenic element and former Asian element.

I would like to address in this present book that not too many understand this great hegemony in the past of Greece. Asia was a dominant culture in the Mediterranean space. The first country who has faced this reality was Greece. Greece became in ancient culture the first Mediterranean culture on the newly former European space. This was a great historical achievement. Greece has made in the past possible for us the appearance of the European way of life. These are great deeds that Greece did and today are lost into the dark aspects of contemporary life. The history of Greece was in many ways extremely significant for the beginning of European life. Athens, the capital of Greece became the first center of European life.

For those who travel in Athens, they can see the many ruins and many historical sites that exist today in this great European city. Today we must be very much aware of this great past and above all to preserve our history. It is not enough just to know the past of Greece but we must be careful to protect the past of Greece and to keep it as much as we can close to the reality. European history started with Hellenic history. This is a truth that is very much debated in these days and in many aspects denied. We must remember that Greece was the country where for the first time in the past of mankind medicine was made as science.²⁰ The oath that most doctors make today is an oath written in ancient Greece.²¹ Hippocrates is considered by many the founder of medicine. This is a truth that not all historians agree, but we must remember the reader that Hippocrates was an ancient Hellenic, a person who was 100% dedicated to the cause of medicine.

It is very difficult for us to define this process of hegemony between Asia Minor and Greece. Both Asia Minor and Greece were in many ways into a conflict state for many years. Historians agree that this conflict state was in many ways the final separation between Asia and former Europe. The process of making of Greece was in many ways the same with the

¹⁹ http://en.wikipedia.org/wiki/Trojan_War.

²⁰ <http://ro.wikipedia.org/wiki/Hippocrate>.

²¹ <http://www.iep.utm.edu/hippocra>.

process of Europe. In this sense, the history of Greece became for many an ancient history. We must admit there that Greece was not in many ways a usual country. The geography of Greece was at the intersection of two great continents: Europe and Asia. In this sense, the attributes of Greece were for more acute as compared with other continental countries. We can see why, during the days of today, Paris the capital of one of the most known countries of Europe is a name related with the hellenic past. Ancient hellenic presence was as well in the the making of Italy. The first who went into contemporary Italy were hellenics. This is a truth that we don't remember today.²²

A central figure of ancient Greece culture was Socrates one of the most famous hellenics of all times.²³ In ancient Greece, Socrates was a very well known thinker. He was the founder of the socratic school and of the many socratic science inquiry. Socrates is considered one of the founding persons of ethics as a science. Today, those who study hellenism remember Socrates and his works.²⁴ We owe a great deal of facts to Socrates and his scientific methods. Socrates and his schools of science are considered in a way a founding resource for all schools of science.

Ancient Greece was the country who for the first time has gives us the metaphysical science. Not only that Greece gave us though its philosophers metaphysics but as well physics. The first recorded elements of physics were recorded in ancient Greece. Ancient hellenics outside of their polytheistic convictions were in many ways men who opened ways for us to study and understand better science and many scientific convictions. Thales of Milet was in many ways the founder of geometry and all the science that are related with geometry. Mathematics in itself is a hellenic term and was for the first time used in ancient Greece.²⁵ For the ancient hellenics mathematics was a way to explain the world and its understanding. In ancient Greece world was seen as a mathematical explanation. Ancient hellenics saw the universe and its existence as a mathematical paradigm.²⁶

As we have shown ancient Greece was in many ways a way to develop science and culture. Culture and science was a very rich feature of ancient Greece and its existence. Greece was in many ways a to investigate into the universe of knowledge and its attraction. This has created the so called philosophy of Hellenism. Evidently, Hellenic philosophy was very much questioned in the ancient world. This philosophy was actually the philosophy that has founded the basis the occidental philosophy.²⁷

Anyway, the present book has the great difficulty of showing that ancient Greece is not that ancient as we tend to see most of the Europeans. At the founding of Europe as a continent Greece has played a important role and a very significant contribution. We can address here that Hellenic was the language that has conceived the proto-history of Europe. Today, archeologists have discovered many ancient Hellenic writings and inscriptions. From the ancient temples of Delphi and Olympia to the downtown ancient archeological sites in Thessalonica, Athens, Patras, Sparta or Thebes, Greece is a great depositary of many

²² http://www.ancientgreece.com/s/Main_Page.

²³ <http://en.wikipedia.org/wiki/Socrates>.

²⁴ <http://www.knowledgerush.com/kr/biography/258/Socrates>.

²⁵ http://en.wikipedia.org/wiki/History_of_mathematics.

²⁶ <http://www.in2greece.com/english/historymyth/history/general/ancient.htm>.

²⁷ <http://www.similima.com/org47.html>.

archeological sites. Many of these sites give us a commemoration of the ancient fragrance and splendor. One such splendor was the Colossus from the Island of Rhodes.²⁸

Great archeological sites of ancient Greece are preserved today to tell us about what was in the past and to bring into our attention the great accomplishments of those before us. The island of Rhodes was a great attraction for many archeologists who wanted to find the ancient sites of what was one of a flourishing civilization.²⁹ Greece was for many the civilization of the alpha and the omega, a unique synthesis of Hellenism and archeology. In this regard Greece is a rich source of archeological enterprises. Many of the ancient Hellenic cities are a great unknown for us. This was the case with Evia and Stagira, two ancient places that are unknown today.

Greece and its ancient history gave us what we may call the so named Hellenistic world. This world was many years in a great state conflict with the Asian culture and ideals. Greece was in many ways a culture that was similar with the European ideals. We can ask who were really the founders of Greece and the Hellenic life. There are many theories on this topic. There is not just a founder of Greece. There are many founders of Greece. The full names are too many to enumerate all of them. As a general marking and historical point of reference main and best Hellenic philosophers were taken as reference in the foundation of Greece. This reality is not longer existent today when we live in a industrial and cybernetic age.

Ancient Greece as we know it with the cult of the gods and of the nature and the rest was not the Greece of the 21st century. As a consequence of this fact, today Greece is starting with about the year 1821 and 1848 creating a new Hellenistic language dialect. This dialect is the modern Hellenic and is very much a new European language. Modern Hellenic is based on ancient Hellenic just that is more attuned with the contemporary expressions. Contemporary expressions are not the ancient Hellenic expressions. Ancient Hellenic was in many ways a language that was a source of inspiration for many other languages.³⁰ Latin was a language that was in many ways developed on ancient Hellenic. In this sense we must address here that Hellenic was a very productive language of the past.

Ancient Hellenic was a language that was used by many great literates and writers. One of the greatest literates of this period was Hediod with his epics.³¹ One other great users of the Hellenic language was Hesiod and his works Enneads.³² The epic of Hesiod is considered one of the best epics ever written in Hellenic language. This work and the works

²⁸ http://en.wikipedia.org/wiki/Colossus_of_Rhodes.

²⁹ <http://www.unmuseum.org/colrhode.htm>.

³⁰ <http://dancingfromgenesis.wordpress.com/2009/12/18/origins-founders-ancient-greece-table-of-nations-sons-of-iawan-ionians-javan-greek-founder-hellen-elisha-helice-elis-hellenic-league-kittim-kition-cyprus-kupros-greek-copper-island-maritime-trade-empi>.

³¹ Beye, Charles Rowan (1987). *Ancient Greek Literature and Society*. Ithaca, New York: Cornell University Press. ISBN 0801418747. Easterling, P.E., and Knox, B.M.W., [editors] (1985). *The Cambridge History of Classical Literature: Greek literature: Volume 1*. Cambridge [Cambridgeshire]; New York: Cambridge University Press. ISBN 0521210429. Flacelière, Robert (1964). *A Literary History of Greece*. (Translated by Douglas Garman). Chicago: Aldine Pub. Co.. Gutzwiller, Kathryn (2007). *A guide to Hellenistic literature*. Blackwell. ISBN 0631233229. Hadas, Moses (1950). *A History of Greek Literature*. New York, NY: Columbia University Press. Lesky, Albin (1966). *A history of Greek literature*. Translated by James Willis and Cornelis de Heer. Indianapolis / Cambridge: Hackett Publishing Company, Inc.. ISBN 0872203506. Schmidt, Michael (2004). *The first poets: lives of the ancient Greek poets*. London: Weidenfeld & Nicolson. ISBN 0-297-64394-0. C. A. Trypanis (1981). *Greek Poetry from Homer to Seferis*. University of Chicago Press. Whitmarsh, Tim (2004). *Ancient Greek Literature*. Cambridge: Polity Press. ISBN 0745627927.

of Homer are the best written works in ancient Hellenic. There are many similarities in style as a comparison between Hesiod and Homer. As a fact, Homer was deeper in thinking as compared with Hesiod. Theogony was probably one of the most profound works written on Greece. This work was actually a literary theological debate on the theme of creation and of making of the cosmos. It is eventually one of the first deep religious writings of early European and Hellenistic age.³³

Thus, very briefly we will address here what are the aims of ancient Hellenic, the ones who are known as the creators of the Hellenistic age: their aims were scientific and philosophical. It is very true that philosophy was very much the only religion of ancient Hellenics. All their ideals were very much philosophical. But again, were many astronomers in ancient Greece, men who wanted to unravel the great mystery of the cosmos and of the space. Eudoxus of Cnidus (c. 410 BCE-c. 347 BCE) was eventually one of the Hellenic astronomers who made a system of astronomy in ancient Greece.³⁴

Political life was very much a common endeavor of ancient Hellenics. Thus, beyond the Hellenic word for politics, there are many other words that we use today from the Hellenic past such as: aristocracy, democracy, monarchy, oligarchy, plutocracy, anarchy and many other that are very much used today in our daily vocabulary is based on Hellenic concepts.³⁵ The concept of politics and political life was seen in ancient Greece as a way to live in a urban environment and in a city context. This was mainly due to the fact that in ancient days Hellenics did not want to live only on island from the seas around Greece but as well on the continental life.

We must remind the reader that in ancient Greece the concept of continental life did not exist. The geographical science which was founded in ancient Greece was not that developed as it is today.³⁶ Geographical science in ancient Greece was in many ways very

³² "Hesiod lived in the 8th century BCE, probably about the same time or shortly after Homer. He refers to himself as a farmer in Boeotia, a region of central Greece, but other than that we know little. His poetry codified the chronology and genealogy of the Greek myths. *Works and Days* and the *Theogony* are the only two complete works we have of Hesiod, other than the first few lines of a poem called the *Shield of Heracles*. In *Works and Days* Hesiod divided time into five ages:--the Golden age, ruled by Cronos, when people lived extremely long lives 'without sorrow of heart'; the Silver age, ruled by Zeus; the Bronze age, an epoch of war; the Heroic age, the time of the Trojan war; and lastly the Iron age, the corrupt present. This is similar to Hindu and Buddhist concepts of the Kali Yuga. The idea of a Golden Age has likewise had a profound impact on western thought. *Works and Days* also discusses pagan ethics, extols hard work, and lists lucky and unlucky days of the month for various activities. The *Theogony* presents the descent of the gods, and, along with the works of Homer, is one of the key source documents for Greek mythology; it is the Genesis of Greek mythology. It gives the clearest presentation of the Greek pagan creation myth, starting with the creatrix goddesses Chaos and Earth, from whom descended all the gods and men; it mentions hundreds of individual gods, goddesses, demi-gods, elementals and heroes." <http://www.sacred-texts.com/cla/hesiod/index.htm>.

³³ <http://www.maicar.com/GML/Theogony.html>.

³⁴ "Eudoxus developed one of the first explanations of planetary movement which accounts for the observable phenomena of retrograde motion. The mathematical construct he developed uses two counter-rotating concentric spheres with offset axes of rotation. The combined motion of these spheres causes a planetary motion called a "hippopede", which when combined with the planet's normal easterly track across the backdrop of the fixed stars, causes the planet to move briefly in the opposite direction, as demonstrated here." <http://hsci.cas.ou.edu/images/applets/hippopede.html>

³⁵ [http://en.wikipedia.org/wiki/Politics_\(Aristotle\)](http://en.wikipedia.org/wiki/Politics_(Aristotle)).

³⁶ As far as geography is concerned, there are some written materials that are from the Babylonian period which are in a way before the Hellenic ones. Anaximander is considered in Greece as the founder of geography. Not all

undeveloped. We must still bear in mind that Greece made for us the geographical universe at our reach. Our science is very much developed today, based in ancient Hellenic efforts and study. Ancient Greece was a land that has favored scientific study and investigation.

My book is an investigation on the date that we have from ancient Greece. Today we need more than ever to investigate the past and be aware of the achievements of the past and where we are going to go. Astronomy, geography, geometry, metrics, music are all words related with the ancient Hellenic ideals there are only few that are aware that ancient Hellenic was the language that has created for us the word music.³⁷ A great part of the life of ancient Greece was in many instances the Olympics. The Olympics were period games made to make peace among the different societies that disputed their supremacy in leading the social life of Hellenics. The origins of the Olympics is not certain.³⁸ It is certain that sport ritual took place around Mount Olympus. These rituals show to us that sport was a cult in ancient Greece. Olympic sport are not the sports of today.³⁹ What is to notice in this book is that ancient Hellenic sports were not violent sports. Athletics was one of the first and main sports of Ancient Greece. It is very sure that the sports practices in ancient Greece are not our sports. At the time of the founding of ancient Greece there were not football and basket ball. Spear sports were very much present in ancient Greece. The main events of the ancient Hellenics were the sport competitions in the Olympics. These competitions were assimilated into today scale of values. "Ancient Greeks loved sport and most cities in Ancient Greece had public gymnasiums where people gathered to train and relax. The Greeks believed that a healthy body was very important. Most men and boys practised sports every day because they enjoyed them and wanted to keep fit. Sport was a good preparation for war too. The Greek armies had to be fit enough to march long distances, carrying all their heavy equipment, and then begin the fight with the enemy. The Greeks had four national sports festivals, where athletes from different city states competed against one another. The most important of the sports contests was the Olympic Games. These were played at Olympia, every four years, in honour of Zeus. On the first day of the Olympics, sacrifices of grain, wine, and lambs were made to Zeus."⁴⁰

Anyway, sports were a common practice of ancient Greece. Men did practiced spots in Greece. The cult of the body was very much spread and very much in great place. Some persons have considered that ancient Greece was a culture detrimental to the role of the women and their implications into the social and state life. It is very true that women did not played a very singnifical role in the life of the state and the state affairs. Women were considered unapt for the state life. Women were considered equal to men but were not in the same capable to have leading position on the social and state life.⁴¹ Greece was thus by far a land of the queens. The truth is that we don't have too many names of ancient Hellenic queens. We know of many Hellenic kings and rulers but not of too many queens. We can think very much that Hellenics did not have presidents as we have. Some of the most know

opinions agree with this but the word in itself was a Hellenic one. <http://en.wikipedia.org/wiki/Geography>.

³⁷ Debates concerning the origin on the word music are many. Linguists and philologists agree that music is a word derived from the Hellenic term μουσική which meant in ancient Hellenic muse. Muses were sources of inspiration for poets and literates. <http://library.thinkquest.org/2791/MDOPNSCR.htm>.

³⁸ <http://history1900s.about.com/od/fadsfashion/a/olympicshistory.htm>.

³⁹ http://en.wikipedia.org/wiki/Olympic_sports. Today Olympics sport are grouped into two categories: summer and winter. <http://www.mahalo.com/olympic-sports-list>.

⁴⁰ <http://www.woodlands-junior.kent.sch.uk/Homework/greece/sports.htm>.

⁴¹ <http://www.ancient-greece.us/women.html>.

ancient Hellenic kings were the following: “Cadmus, Pentheus, Polydorus, Nycteus (regent for Labdacus), Lycus (regent for Labdacus), Labdacus, Lycus (regent for Laius), Amphion and Zethus (joint rulers), Laius, Oedipus, Creon (regent for Eteocles & Polynices), Eteocles & Polynices, Creon (regent for Laodamas), Laodamas, Thersander, Peneleos (regent for Tisamenus), Tisamenus, Autesion. I must mention here that it is not many aim to present a full list of all the ancient Hellenic kings and emperors. We know for sure that Alexander the Great was in many instances eventually the first Hellenic emperor. The period of Alexander the Great is eventually one of the most known and most controversial periods in the past of Greece.

In the past of Greece the period of Alexander the Great was so to say the climax period of the Hellenic culture. This period was on many instances one of the most famous of the Hellenic period. Alexander the Great was for many a forerunner of the Byzantine Empire. Alexander the Great has done for the first time what later Byzantine emperors were to make the Byzantine Empire.

The empire of Alexander Macedon as we know was in many instances an empire that made Greece one of the most known countries in the ancient days. The most inconvenient fact was that Alexander the Great wanted to change the name of all the Hellenics and of Greece only with Macedonia. The overall Macedonian identity was in many ways considered as a threat to the life of Greece. This is so due to the fact that Alexander the Great did not care in his last days for the good of his own country but wanted to extend his influence on other land more than to care for his own land.⁴²

As I will try to show in the present paper, Greece has a long history, a history that is many times exploited by nearby countries and territories for the damage of Greece. This was the case as well as with the rest of eastern European migrations of the gypsies.⁴³ In ancient Greece there were not migrations of gypsies. Gypsies migrated in Greece starting with the Middle Ages.

As I have shown in my above line, ancient Greece identity was a philosophical one. Schools of the philosophy and of philosophical inquiry were very much typical for ancient Hellenics. This has created the cult of the so called *αγία σοφία*, or of the holy wisdom. Ancient Hellenic philosophers were sure that they can find the wisdom of God in philosophy. “The struggle for wisdom” was a great one. In one of these struggles, one of the most famous Athenian philosophers, Socrates killed himself.⁴⁴

Socrates was another great figure of ancient Greece. No one who studies the past of ancient Greece can pass beyond the schools and thinking of Socrates. Some considered that Socrates was just an imaginary figure of the Hellenics. Socrates was one of the most intelligent and profound Athenian philosophers from all the times.⁴⁵ His philosophy is considered one of the most profound from all the philosophies ever created. The great intellectual capabilities of Socrates have created a great unknown around his trial and death sentence. Socrates was found guilty of promoting unorthodox and dangerous non/Hellenic philosophical ideas.

⁴² <http://www.historyofmacedonia.org/ConciseMacedonia/timeline.html>.

⁴³ <http://en.wikipedia.org/wiki/Gypsy>.

⁴⁴ Socrates is most probably a great Hellenic figure. The circumstances of his death are extremely unsure. It seems that Socrates was forced to take his own life during the some debates with the Athenians. <http://plato.stanford.edu/entries/socrates>.

⁴⁵ <http://blogs.monografias.com/sistema-limbico-neurociencias/2010/10/25/socrates-poisoned-for-the-truth-will-live-forever>.

The person of Socrates was to become later in his life one of the most central figures of Hellenism. As history recalls Socrates killed himself other than to obey the rules imposed by the Athenians. No question there is a great mystery concerning Socrates, a figure that we can consider central for ancient Greece. The main ideas of Hellenic life for ancient Greece came from Socrates. He created a system of philosophical way of life that was very much agreed by all in his times. Today, Socrates is just a memory in the books of history of philosophy. This is not a real fact. Socrates was in a way the cofounder of the European principles of life. He wrote and he has developed of proto/history of European life.⁴⁶

Some historians do not agree that Socrates was a central figure for ancient Greece. The present paper wants to show that we can consider Socrates not just a Hellenic figure but as well an ancient European figure.⁴⁷ Many of the present European crises are present since we don't remember of our founders of the European life. It is no question that Socrates was a leading figure in ancient Greece. He wrote and he has defined some of the most important concerned of his age. He was a herald of Hellenic and European philosophy.

Today we need to remember and to rethink Socrates and his ideas of life and philosophy.⁴⁸ "Although Socrates (470-399 BCE) is the central figure of these dialogues, little is actually known about him. He left no writings, and what is known is derived largely from Plato and Xenophon. Socrates was a stone cutter by trade, even though there is little evidence that he did much to make a living. However, he did have enough money to own a suit of armor when he was a hoplite in the Athenian military. Socrates' mother was a midwife. He was married and had three sons. Throughout his life he claimed to hear voices which he interpreted as signs from the gods. It appears that Socrates spent much of his adult life in the agora (or the marketplace) conversing about ethical issues. He had a penchant for exposing ignorance, hypocrisy, and conceit among his fellow Athenians, particularly in regard to moral questions. In all probability, he was disliked by most of them. However, Socrates did have a loyal following. He was very influential in the lives of Plato, Euclid, Alcibiades, and many others. As such, he was associated with the undemocratic faction of Athens. Although Socrates went to great lengths to distinguish himself from the sophists, it is unlikely that his fellow Athenians made such a distinction in their minds. Socrates is admired by many philosophers for his willingness to explore an argument wherever it would lead as well as having the moral courage to follow its conclusion."⁴⁹

Thus, it is a great inquiry to find out the truths about ancient Greece. This culture was rich in architecture, science and culture these are values that today are very much questioned. Greece was in many way the start of European life. This start was as we can see extremely essential and was exploited by others mostly by Roman Empire. In the year 146 there was a great battle in Corinth when Roman rules invaded and conquered Greece.⁵⁰

Roman period was a period of hegemony we may say. Roman Empire was against the Hellenic ideals as a whole although Italy the cradle of Roman Empire was formed by Hellenic ideals. "The Greek Empire, due to a constant warfare among the several autonomous kingdoms, was made vulnerable. At the same time, Greece was threatened from the East by

⁴⁶ For an apology made by Socrates and his unconventional ideas at his times see his apology in front of the Athenians <http://www.wsu.edu/~dee/GREECE/APOLOGY.HTM>.

⁴⁷ <http://en.wikipedia.org/wiki/Socrates>.

⁴⁸ <http://www.newadvent.org/cathen/14119a.htm>.

⁴⁹ <http://socrates.clarke.edu/aplg0260.htm>.

⁵⁰ http://en.wikipedia.org/wiki/Roman_Greece.

Persians, Parthians, and Bactrians and from the West by the Romans, who started expanding their power in the South of Italy and started getting in competition with the Greek colonies, especially Tarentum (Taranto) and Syracuse. Around 280 B.C., the Greek king of Epirus, Pyrrhus, confronted his army against the Romans in southern Italy. Feeling the threat of the Roman Empire, Greeks allied with their former enemies against Rome.

The most important adversary of Rome in the Mediterranean was the Empire of Carthage (modern Tunisia). Wars started between these two Empires, called the Punic Wars. These Wars lasted 45 years. The Greeks were involved in this campaign against Rome. Hannibal, the Carthaginian leader, allied with Philip V of Macedonia, the most important power of the Balkans. The Romans defeated the Macedonians in the first and second Macedonian Wars that ended in 197 B.C. The victorious commander Flamininus established a protectorate over the "independent" city-states of Greece. The Achaean confederacy started a rebellion in 146 B.C. that resulted in the destruction of Corinth. Severe and oppressive restrictions were set. Rome had no consistent policy about the Greek states. They demanded only security and revenue.

Greece under the Roman Empire, from 31 B.C. to 180 AD is described as the era of the Pax Romana, a Roman Peace between Rome and the central areas of the Empire like Greece and the Greek East. This period is described as a period of peace and security which permitted an economical and cultural progress, especially in the cities such as Athens, Corinth, Alexandria, Miletus, Thessalonica, and Smyrna. Due to a decentralized Roman provincial administration, an urban Greek elite re-appeared, which also had the right to participate to the Roman Senate.

The Romans welcomed the Greek culture and Latin and Greek became the dominant languages of the Empire. A Greco-Roman Empire was born."⁵¹

It is very essential to recall that Roman rule was not welcomed in Greece by no means. Roman Empire that was a leading empire in the Mediterranean sea was an empire that in many ways was detrimental to the Hellenic life. This is so due to the fact that in the period of Roman Oppression used the so called gladiatorial games for the pleasure of the Latin speaking population. During the Roman days, Greece had many small buildings for gladiatorial fights.⁵² We must address here that in ancient Greece gladiatorial games were adopted by the Roman rules. In no written records we don't have written documents that ancient Hellenics or in ancient Greece public gladiatorial games were practiced.⁵³

Greece had difficult times during the Roman Empire days. This empire promoted just one union with Rome and nothing else. This was eventually one of the causes of the fall of the Roman Empire. Greece was already an identity before Roman invaded Greece. The ideals of many Hellenics were in ancient times by far away from the Roman world view. Roman world view was very much a legalistic one and not at all a philosophical one as was the case of Greece. The rise of the Roman Empire was in many ways detrimental to the Hellenic philosophical ideal. Romans were not so much cultivators of wisdom [philosophy] but very much they were cultivators of justice. The idea of justice was a dominant one in the

⁵¹ <http://www.greeka.com/greece-roman-period.htm>.

⁵² This practice that was adopted in Greece too was used for the first time by Emperor Vespasian. Thessaloniki, Patras and some other Hellenic cities had to invest in gladiatorial games for this period. Romans are recalled in the Hellenic history as great lovers of public gladiatorial games. Some of these games were extremely dangerous and made for the great ovations of the Roman Armies. <http://en.wikipedia.org/wiki/Gladiator>.

⁵³ http://www.gogreece.com/learn/history/Greece_in_the_romanempire.html.

Roman world. The imposing of this idea in Greece was not a very successful thing. Greece had already an identity that was dominant in the country. The ideals of epistemology, gnoseology, science and philosophy were dominant in the Hellenic understanding.⁵⁴

It is very actual for us the Europeans to know the truth about our past and the exact way in which events took place. The battle of Corinth was a great defeat for Greece. We don't have too many historical data about this battle. We know that Greece fell under the Roman Empire. European past remembers this day as a shameful day.⁵⁵ It is today to search into the ruins of former Hellenic city of Corinth to find the truth about the Corinthian wars with Roman armies who invaded Greece.⁵⁶

Corinth was a major ancient Hellenic city. What was famous Corinth for? "The city was founded in the Neolithic Age, circa 6000 BC. According to myth, the city was founded by Corinthos, a descendant of the god Helios (the Sun), while other myths suggest that it was founded by the goddess Ephyra, a daughter of the titan Oceanus, thus the ancient name of the city (also Ephyra). Before the end of the Mycenaean period (1100 BC) the Dorians attempted to settle in Corinth. While at first they failed, their second attempt was successful when their leader Aletes followed a different path around the Corinthian Gulf from Antirio. Some ancient names for the place, such as *Korinthos*, derive from a pre-Greek, "Pelasgian" language; it seems likely that Corinth was also the site of a Bronze Age Mycenaean palace-city, like Mycenae, Tiryns or Pylos. According to myth, Sisyphus was the founder of a race of ancient kings at Corinth. It was also in Corinth that Jason, the leader of the Argonauts, abandoned Medea. During the Trojan War Corinthians participated under the leadership of Agamemnon."⁵⁷

Corinth was famous for its cult for arts and architecture. It was a known city for its special and original sculptures. Some of the Corinthian statues are even today in the large museums of the world: British Museum, Louvre in Paris,⁵⁸ Metropolitan Museum of Art in New York and many other Australian locations. Although the world wide community does not agree, ancient Greece was a interest for all. The architecture, the philosophy and the thinking of ancient Hellenics have influenced in many ways the way we see and understand life and reality.

This book's aim is to question the way we see and understand today Greece and what was Greece doing in the past. I have entitled the present chapter of my book ancient Greece in order to reaffirm a need to define the ancient civilization of Hellenics. This civilization is not over yet. Greece of today is probably the same attractive for us just that we the contemporaries have forgotten to have a very definite attitude for the past and the history. Greece is as we have shown a great deal of history.

It is not a question why at the beginning of the Christian age, Saint Paul addressed two epistles to the Corinthians. In most of our Church we hear these epistles that were addressed

⁵⁴ This is no question why after the passing of the ancient times, during Middle Ages the main Church Cathedral from Constantinople was named the Aghia Sophia. Aghia Sofia meant in the Hellenic world view that the world is a way for attaining wisdom and philosophy. This was not a very welcomed fact for the Roman Empire and its Emperors. This was actually one of the reasons of the falls of the Roman Empire. http://www.workmall.com/wfb2001/greece/greece_history_greece_in_the_roman_empire.html.

⁵⁵ http://translate.google.ro/translate?hl=ro&langpair=en%7Cro&u=http://en.wikipedia.org/wiki/Battle_of_Corinth.

⁵⁶ <http://www.sacred-destinations.com/greece/corinth>.

⁵⁷ <http://en.wikipedia.org/wiki/Corinth>.

⁵⁸ <http://www.louvre.fr>.

to the ancient Corinthians but today they are addressed to all of us.⁵⁹ Ancient Greece was in many ways a pattern for many other areas and regions. Greece was thus in a great period of disturbance with the Roman Empire. Corinth was not just the location for two epistles of Saint Paul. One other person who wrote to the Corinthians was Saint Clement of Rome.⁶⁰ This saint was not very positive for the Rome Empire and its rule and he was trying to appease the roman occupation.⁶¹

Greece became thus through the great person who became concerned with the Corinthian life. Corinth was thus one of the most significant cities in the ancient Greece and in the ancient world as a whole. It became not just a simple destination but above all a center

⁵⁹ <http://mb-soft.com/believe/txs/corinthe.htm>.

⁶⁰ <http://www.voskresie.info/spl/CleRom1Cor.html>.

⁶¹ "The Church of Corinth had been led by a few violent spirits into a sedition against its rulers. No appeal seems to have been made to Rome, but a letter was sent in the name of the Church of Rome by St. Clement to restore peace and unity. He begins by explaining that his delay in writing has been caused by the sudden calamities which, one after another, had just been falling upon the Roman Church. The reference is clearly to the persecution of Domitian. The former high reputation of the Corinthian Church is recalled, its piety and hospitality, its obedience and discipline. Jealousy had caused the divisions; it was jealousy that led Cain, Esau, etc., into sin, it was jealousy to which Peter and Paul and multitudes with them fell victims. The Corinthians are urged to repent after the example of the Patriarchs, and to be humble like Christ himself. Let them observe order, as all creation does. A curious passage on the Resurrection is somewhat of an interruption in the sequence: all creation proves the Resurrection, and so does the phoenix, which every five hundred years consumes itself, that its offspring may arise out of its ashes (23-6). Let us, Clement continues, forsake evil and approach God with purity, clinging to His blessing, which the Patriarchs so richly obtained, for the Lord will quickly come with His rewards, let us look to Jesus Christ, our High-Priest, above the angels at the right hand of the Father (36). Discipline and subordination are necessary as in an army and in the human body, while arrogance is absurd for man is nothing. The Apostles foresaw feuds, and provided for a succession of bishops and deacons; such, therefore cannot be removed at pleasure. The just have always been persecuted. Read St. Paul's first epistle to you, how he condemns party spirit. It is shocking that a few should disgrace the Church of Corinth. Let us beg for pardon; nothing is more beautiful than charity; it was shown by Christ when He gave His Flesh for our flesh, His Soul for our souls; by living in this love, we shall be in the number of the saved through Jesus Christ, by Whom is glory to God for ever and ever, Amen (58). But if any disobey, he is in great danger; but we will pray that the Creator may preserve the number of His elect in the whole world.--Here follows a beautiful Eucharistic prayer (59-61). The conclusion follows: "We have said enough, on the necessity of repentance, unity, peace, for we have been speaking to the faithful, who have deeply studied the Scriptures, and will understand the examples pointed out, and will follow them. We shall indeed be happy if you obey. We have sent two venerable messengers, to show how great is our anxiety for peace among you" (62-4). "Finally may the all-seeing God and Master of Spirits and Lord of all flesh, who chose the Lord Jesus Christ and us through Him for a peculiar people, grant unto every soul that is called after His excellent and holy Name faith, fear, peace, patience, long-suffering, temperance, chastity, and soberness, that they may be well-pleasing unto His Name through our High Priest and Guardian. Jesus Christ, through whom unto Him be glory and majesty, might and honour, both now and for ever and ever, Amen. Now send ye back speedily unto us our messengers Claudius Ephebus and Valerius Bito, together with Fortunatus also, in peace and with joy, to the end that they may the more quickly report the peace and concord which is prayed for and earnestly desired by us, that we also may the more speedily rejoice over your good order. The grace of our Lord Jesus Christ be with you and with all men in all places who have been called by God and through Him, through whom is glory and honour, power and greatness and eternal dominion, unto Him, from the ages past and for ever and ever. Amen." (64-5.) The style of the Epistle is earnest and simple, restrained and dignified, and sometimes eloquent. The Greek is correct, though not classical. The quotations from the Old Testament are long and numerous. The version of the Septuagint used by Clement inclines in places towards that which appears in the New Testament, yet presents sufficient evidence of independence; his readings are often with A, but are less often opposed to B than are those in the New Testament; occasionally he is found against the Septuagint with Theodotion or even Aquila (see H. B. Swete, *Introd. to the O. T. in Greek*, Cambridge 1900). The New Testament he never quotes verbally.

of religious study and inquiry. Corinth was to become a sacred spot of ancient world. It was one of the most common cities in the ancient Eastern Europe. Corinth was famous for its religious interest and its spirituality. This city was in many ways one of the first cities who became Christian and later one orthodox Christian. It is interesting to note that the state relation of ancient Greece and the Roman Empire were not the relations between Greece and Roman Empire from the religious point of view. Greece was thus in a very delicate positions. This was during the ancient days.

Thus in the present chapter I was trying to make a summary of ancient Greece and its main events. Some of these events were to become known into the world history. In all the world history books we speak today of ancient Greece and its implications. From the Olympics to the religious persons addressing the communities of Corinth Greece was in many ways a great accomplishment not only of Greece in itself. On the Hellenic soil we for the first time have meet with the Christian religion and the preaches of some great saints. One of it was saint Paul the Apostle, an apostle that was converted to Christianity on his way to Damascus in Syrian. This apostle was welcomed well by the Corinthians of his day who were eager to find new things from the wisdom of Asia. Corinthians knew that their origins came from orient and from Asia. They were highly pious persons. Corinth was one of the first cities in the past of mankind where for the first time the good news of the resurrection of Christ was heard. This makes ancient Greece and Greece in itself a great location.

Those who travel to Corinth would remember out the pain of making Orthodox Christianity and giving birth to the Church. The first notions of Church appeared in Corinth area in ancient Greece. The pagan cult were abolished in Corinth for the receiving of Christianity. In Corinth ancient Hellenics practiced strange ritual and faith such as the cult of goddess Aphrodite.⁶²

Sayings of Christ are now and then given, but not in the words of the Gospels. It cannot be proved, therefore, that he used any one of the Synoptic Gospels. He mentions St. Paul's First Epistle to the Corinthians, and appears to imply a second. He knows Romans and Titus, and apparently cites several other of St. Paul's Epistles. But Hebrews is most often employed of all New Testament books. James, probably, and I Peter, perhaps, are referred to. (See the lists of citations in Funk and Lightfoot, Westcott, Introductions to Holy Scripture, such as those of Cornely, Zahn, etc., and "The New Test. in the Apost. Fathers", by a Committee of the Oxford Society of Hist. Theology, Oxford, 1906.) The tone of authority with which the letter speaks is noteworthy, especially in the later part (56, 58, etc.): "But if certain persons should be disobedient unto the words spoken by Him through us let them understand that they will entangle themselves in no slight transgression and danger; but we shall be guiltless of this sin" (59). "It may, perhaps, seem strange", writes Bishop Lightfoot, "to describe this noble remonstrance as the first step towards papal domination. And yet undoubtedly this is the case." (I, 70.) <http://www.newadvent.org/cathen/04012c.htm>.

⁶² "In Corinth you could find the cults of the gods of Egypt, Rome and Greece. The temple of **Aphrodite**, the goddess of love, stood atop the Acrocorinth. A famous temple to Aphrodite had stood on the summit of Acrocorinth in the Classical Age... It had fallen into ruins by Paul's time, but successors to its 1,000 cult prostitutes continued to ply their profession in the city below. Many of them were no doubt housed in the lofts above the 33 wine shops uncovered in the modern excavations. Corinth was a city catering to sailors and traveling salesmen. Even by the Classical Age it had earned an unsavory reputation for its libertine atmosphere; to call someone 'a Corinthian lass' was to impugn her morals. It may well be that one of Corinth's attractions for Paul was precisely this reputation of immorality." (*The Biblical World In Pictures*). The city was filled with sailors who gladly spent their money there. The name "Corinth" became a synonym for immorality. This temple gave Corinth it's reputation for gross immorality of which Paul often spoke (1 Cor. 6:9-20; 2 Cor. 12:20-21). "She had a reputation for commercial prosperity, but she was also a byword for evil living. The very word *korinthiazesthai*,

From a religious point of view ancient Greece was a permanent state of religious conflict. This conflict was about the end in the year 313 AD when Emperor Constantine the Great has give freedom for Christians in European and Mediterranean world. Constantine the Great and his imperial reign can be considered one of the end periods of the times of Ancient Greece. Together with Constantine we can speck of the entrance of Greece into the Middle Age times.⁶³ Constantine the Great meant for Greece not just the end of the end of antiquity but as well the beginning of Middle Ages and making Christianity the main religions of this land. All the pagan temples were burned and were destroyed. It is necessary for us today to meditate to these past facts so we know what the main challenges of the ancients were.

to live like a Corinthian, had become a part of the Greek language, and meant to live with drunken and immoral debauchery ... Aelian, the late Greek writer, tells us that if ever a Corinthian was shown upon the stage in a Greek play he was shown drunk. The very name Corinth was synonymous with debauchery and there was one source of evil in the city which was known all over the civilized world. Above the isthmus towered the hill of the Acropolis, and on it stood the great temple of Aphrodite, the goddess of love. To that temple there were attached one thousand priestesses who were sacred prostitutes, and in the evenings they descended from the Acropolis and plied their trade upon the streets of Corinth, until it became a Greek proverb, 'It is not every man who can afford a journey to Corinth.' In addition to these cruder sins, there flourished far more recondite vices, which had come in with the traders and the sailors from the ends of the earth, until Corinth became not only a synonym for wealth and luxury, drunkenness and debauchery, but also for filth." (William Barclay, *The Letters To The Corinthians*, p. 2-3). Of equal fame in Corinth was the temple of **Poseidon**, ruler of the sea (on which Corinth's commercial life depended) and maker of earthquakes (a frequent danger in the area). Poseidon had a very large temple at a nearby village where the biennial Isthmian Games were held. Numerous other temples in Corinth include ones to **Apollo, Hermes, Venus-Fortuna, Isis**, and one dedicated to "All The Gods" (Pantheon). On the slopes of the Acrocorinth was the sanctuary of **Demeter**, which dates from the 6th and 7th centuries B.C. In Corinth, as often found in other parts of ancient Greece, there was a shrine dedicated to **Asklepios**, the god of healing, and his daughter, Hygieia. The museum at Corinth has hundreds of terra-cotta votive offerings presented to Asklepios by pilgrims who sought a cure or who wanted to thank the god for a healing they attributed to him. Among these votives can be seen limbs, hands, feet, breasts and genitals. In a time-honored tradition, petitioners to Asklepios had dedicated replicas of the particular parts of the body in which they were afflicted. These clay copies of human body parts, which were hung around the temple by worshippers, might have given special power to Paul's image of the church as the "body" of Christ (1 Cor. 12:12, 15-17). The temple of Apollo stood on the hill overlooking the Roman city's main forum stood the temple of Apollo which served as a reminder of Corinth's ancient splendor, and was 700 years old by Paul's time, but it was in ruins. At one time a bronze statue of Apollo stood in the temple. To Paul it would have served merely as a sermon illustration of the impotence of the Greek's pagan gods. There were several sanctuaries to Apollo inside the city." <http://www.padfield.com/2005/corinth.html>.

⁶³ http://en.wikipedia.org/wiki/Constantine_the_Great.

CHAPTER 2

THE QUEST OF GREECE: SCIENCE AND KNOWLEDGE

As any culture and civilization, Greece was founded on some ideals or better to say aims. Some of these aims are most of the time the perennial attractions of man from the earliest periods of his existence. Man was interested in making discoveries and other great things. This was one of the reasons Greece was founded. The quest for science and knowledge was a quest of the founding of Greece. The human thirst for knowledge was in many ways the real reason for which Greece was founded. This is why Greece had so many schools of philosophy. These schools were very much some of the first schools of the founding of science and Hellenic thinking.⁶⁴

Ancient and contemporary Hellenism was in many ways a concept of the founding of thinking and reason. The quest of reason and knowledge was a basic and primary ideal not only of Greece but of many other nations and cultures. One such nation was Greece finally.⁶⁵ Biology, microbiology, meteorology, arithmetic and metrics were very much Hellenic sciences

⁶⁴ <http://www.hellenism.net/eng/mythology.htm>.

and we can address that were founded in Greece. Greece was very much a country with many branches of sciences developed. These sciences were in many ways main traces of the Hellenic culture.⁶⁶

We can address here that there are two kind of quest in the past of Greece. One quest was epistemological and the other gnoseological as we have addressed. The second quest was in many ways mythological. Ancient Hellenics as we have said were extremely fascinated with the astronomical and cosmic space. The dream of cosmic space was in Greece mythological. We have a thus a rich mythology of Greece concerning the cosmos and the cosmic space. The “quest of knowledge” of Greece was in many ways a quest for the cosmic space and its possibilities. Human mind was able to understand that the cosmos is the last limit of existence and of discovery. In Greece this was a mythical fact.⁶⁷

⁶⁶ History recalls many countries of the ancient times such as Babylonia, Assyria, Sumerian, Persia and some others. Greece had a major confrontation with ancient Persia during the times of Emperor Darius of Persia. Persia was about existing on the soil of modern day Iran. Darius was defeated in the famous battle of Marathon. http://en.wikipedia.org/wiki/Battle_of_Marathon. This battle was to be historical for Greece. Darius and his armies were defeated and did not enter in Greece and Europe.

⁶⁶ Einstein A, Podolsky B, Rosen N (1935) Can quantum-mechanical description of physical reality be considered complete. *Phys Rev* 47:777–780 Gracia-Belmar A, Bertomeu-Sa´nchez JR, Patiniotis M, Lundgren A (eds) (2006) Special issue: textbooks in the scientific periphery. *Sci & Educ* 15(7–8) Skordoulis CD, Halkia K (2005) Introduction: notes on the development of History, Philosophy and Science Teaching in Greece. *Sci & Educ* 14(7–8). Special issue: selected Proceedings from the 2nd Hellenic HPST conference Tampakis C, Skordoulis C (2006) The history of teaching quantum mechanics in Greece. *Sci& Educ* 16(3–5): 371–391.

⁶⁷ “In the begining there was only chaos. Then out of the void appeared Erebus, the unknowable place where death dwells, and Night. All else was empty, silent, endless, darkness. Then somehow Love was born bringing a start of order. From Love came Light and Day. Once there was Light and Day, Gaea, the earth appeared. Then Erebus slept with Night, who gave birth to Ether, the heavenly light, and to Day the earthly light. Then Night alone produced Doom, Fate, Death, Sleep, Dreams, Nemesis, and others that come to man out of darkness. Meanwhile Gaea alone gave birth to Uranus, the heavens. Uranus became Gaea's mate covering her on all sides. Together they produced the three Cyclopes, the three Hecatoncheires, and twelve Titans. However, Uranus was a bad father and husband. He hated the Hecatoncheires. He imprisoned them by pushing them into the hidden places of the earth, Gaea's womb. This angered Gaea and she plotted against Uranus. She made a flint sickle and tried to get her children to attack Uranus. All were too afraid except, the youngest Titan, Cronus. Gaea and Cronus set up an ambush of Uranus as he lay with Gaea at night. Cronus grabed his father and castrated him, with the stone sickle, throwing the severed genitales into the ocean. The fate of Uranus is not clear. He either died, withdrew from the earth, or exiled himself to Italy. As he departed he promised that Cronus and the Titans would be punished. From his spilt blood came the Giants, the Ash Tree Nymphs, and the Erinnyes. From the sea foam where his genitales fell came Aphrodite. Cronus became the next ruler. He imprisoned the Cyclopes and the Hecatoncheires in Tartarus. He married his sister Rhea, under his rule the Titans had many offspring. He ruled for many ages. However, Gaea and Uranus both had prophesied that he would be overthrown by a son. To avoid this Cronus swallowed each of his children as they were born. Rhea was angry at the treatment of the children and plotted against Cronus. When it came time to give birth to her sixth child, Rhea hid herself, then she left the child to be raised by nymphs. To cancel her act she wrapped a stone in swaddling cloths and passed it off as the baby to Cronus, who swallowed it. This child was Zeus. He grew into a handsome youth on Crete. He consulted Metis on how to defeat Cronus. She prepared a drink for Cronus design to make him vomit up the other children. Rhea convinced Cronus to accept his son and Zeus was allowed to return to Mount Olympus as Cronus's cupbearer. This gave Zeus the oportunity to slip Cronus the specially prepared drink. This worked as planned and the other five children were vomitted up. Being gods they were unharmed. They were thankful to Zeus and made him their leader. Cronus was yet to be defeated. He and the Titans, except Prometheus, Epimetheus, and Oceanus, fought to retain their power. Atlas became their leader in battle and it looked for some time as though they would win and put the young gods down. However, Zeus was cunning. He went down to Tartarus and freed the Cyclopes and the Hecatoncheires. Prometheus joined Zeus as well. He returned to battle with his new allies. The Cyclopes provided Zeus with lighting bolts for weapons. The

One famous Hellenic myth that was founded on scientific arguments was the explanation of the world or the appearance of the world. This appearance of the world or the earth was in many ways a gnoseological Hellenic quest.⁶⁸ We must address here that it was a common practice in Greece to explain supernatural things such as the appearance of the human race or of the cosmos by creating a mythology. Hellenic mythology was a very rich one since Hellenics raised for themselves many questions. All these questions gave birth to a Hellenic science that is today taken by all man of science and savants. This science is called cosmology.⁶⁹

Cosmology was founded in Greece. The exact date of this event is not at all significant for the present aim of this book. What we can address is that today we have man branches of

Hecatoncheires he set in ambush armed with boulders. With the time right, Zeus retreated drawing the Titans into the Hecatoncheires's ambush. The Hecatoncheires rained down hundreds of boulders with such a fury the Titans thought the mountains were falling on them. They broke and ran giving Zeus victory. Zeus exiled the Titans who had fought against him into Tartarus. Except for Atlas, who was singled out for the special punishment of holding the world on his shoulders. However, even after this victory Zeus was not safe. Gaia angry that her children had been imprisoned gave birth to a last offspring, Typhoeus. Typhoeus was so fearsome that most of the gods fled. However, Zeus faced the monster and flinging his lighting bolts was able to kill it. Typhoeus was buried under Mount Etna in Sicily. Much later a final challenge to Zeus rule was made by the Giants. They went so far as to attempt to invade Mount Olympus, piling mountain upon mountain in an effort to reach the top. But, the gods had grown strong and with the help of Heracles the Giants were subdued or killed." http://www.greekmythology.com/Myths/The_Myths/The_Creation/the_creation.html.

⁶⁸ "Perhaps the most confusing aspect of this myth is the extensive use of names that seem difficult to non native Greek speakers to pronounce. This sometimes causes frustration and loss of track when trying to establish the continuing relationship between these characters in the birth of the world. So you have to be patient and try to associate these names with the characters and events that took place... It all started when Chaos, Gaia (Earth) and Eros started to mix with each other leading to the Gods. So In Greek mythology, the creation of the world starts with the creation of the different classes of Gods. in this case, Gods refers to the characters that ruled the Earth (without necessarily possessing any divine attributes) until the "real" Gods, the Olympians came. So after this brief introduction, the next step to examine in the creation of the world is the creation of the Gods (which really is the same thing, it's just that when you are interested in the creation of the world, you look at the very beginning of the creation of the Gods, while, to examine the creation of the Gods, you have to look a little deeper). Hesiod's Theogony is one of the best introductions we have on the creation of the world. According to Hesiod, three major elements took part in the beginning of creation. Chaos, Gaia, and Eros. It is said that Chaos gave birth to Erebus and Night while Ouranos and Okeanos sprang from Gaia. Each child had a specific role, and Ouranos's duty was to protect Gaia. Later on, the two became a couple and were the first Gods to rule the world. They had twelve children who where known as the Titans. Three others known as the Cyclopes, and the three hundred handed Giants. The situation from here on however wasn't too good. Ouranos wasn't too pleased with his offsprings because he saw them as a threat to his throne. After all, there would come a time when they would grow up, and perhaps challenge his command. Ouranos eventually decided that his children belonged deep inside Gaia, hidden from himself and his kingdom. Gaia who wasn't too pleased with this arrangement agreed at first, but, later on chose to give her solidarity to her children. She devised a plan to rid her children from their tyrant father, and supplied her youngest child Kronos with a sickle. She then arranged a meeting for the two in which Kronos cut off his father's genitals. The seed of Ouranos which fell into the sea gave birth to Aphrodite, while from his blood were created the Fates, the Giants, and the Meliai nymphs. Kronos succeeded his father in taking over the throne and married his sister Rhea. He also freed his siblings and shared his kingdom with them. Okeanos was given the responsibility to rule over the sea and rivers, while Hyperion guided the Sun and the stars. And time went by... Sooner than later Kronos had his own children, and the very same fears that haunted his father came back to torment him as well. Kronos eventually decided that the best way to deal with this problem was to swallow all his children. However, what goes around comes around, and once again the mother decided it was time to free her children. Rhea, Kronos's wife, managed to save her youngest child, Zeus by tricking Kronos into swallowing a stone wrapped in clothes instead of Zeus

cosmology. In Greece cosmology was seen as a scientific investigation and not as religious quest.⁷⁰ "Orphean Cosmogony is the oldest existing description of the creation of the World, or, more precisely, the Cosmos. In the Hellenic language, Cosmos literally means ornament, coming from the verb "cosmoo", meaning to adorn, later to embellish. The Stoics, the philosopher Hellanikos and others have also described identically the process of creation, but each with his own mystical terminology. In antiquity, the ones who knew were bound not to reveal these things to the public, as this was considered a blasphemy. Cosmological knowledge was sacred. It derived from the «Golden Epoch» of Mankind (Golden as used by Hesiodus). It was preserved by mystics, as religious knowledge, during the long ages of regression of human civilization, that followed the floods (of Ogygos and Deukalion) and other delusionary events. In the present day, scientific knowledge is so disseminated, that this mystic prohibition is useless and obsolete. *"Besides, our mysteries (Eleusinian, Kabirian, en Agrais etc) were closed down by the Christian conquerors. Even the Olympics, the highest*

himself. The great Zeus was then brought up by the Nymphs in Mount Dikte in the island of Crete. In order to cover the sound of his crying, the Kouretes danced and clashed their shields. As Zeus entered manhood, he had the strength few dare dream of. He dethroned his father, and freed his siblings from his father's entrails. It was now Zeus's turn to rule the world... According to the myths, the immortal Gods thought that it would be interesting to create beings like them, but that were mortal. They would allow these beings to inhabit the earth. As soon as the mortals were created, Zeus, the leader of the Gods, ordered the two sons of the Titan Iapetus, Prometheus and Epimetheus, to give these beings various gifts in the hope that the mortals would evolve into interesting beings, able to amuse the Gods. So the two brothers started to divide the gifts among themselves in order to give them to the earth's inhabitants. Epimetheus asked his brother to give out the gifts first, and was granted his wish. He gave the gift of beauty to some animals, agility on other animals, strength in others, and agility and speed to some. However, he left the human race defenseless, with no natural weapons in this new kingdom. Prometheus, who liked the human race, upon realizing what had happened, promptly distributed his own gifts to mankind. He stole reason from Athena, and thus gave reason to man. He then stole fire from the gates of Hephaestus, and gave mankind this new gift, which would keep them warm. Prometheus then became the protector of the human race, and shared with it all the knowledge he had. This new situation angered Zeus, for fire until now had been a gift only reserved for the Gods. Zeus did not want the human race to resemble the Gods. Zeus's next step was to punish Prometheus. And a heavy punishment it was. Zeus chained Prometheus to a peak in the Caucasus which was believed to be at the end of the world. He had an eagle eat his liver every single day for thirty years. At the end of each day, Prometheus' liver would grow back again, so he would have to suffer all over again. After thirty years, Heracles (Hercules) released Prometheus from his nightmare. The Olympians refers to the twelve Gods of Mount Olympus which is located in the northern central part of Greece. This mountain was believed to be sacred throughout ancient times, and, it was believed to be the highest point on earth. These Gods that ruled Mount Olympus, also ruled the lives of all mankind. Each and every single God (or Goddess) had their own character and domain. Gods in mythology were very human like. They had the strengths and weaknesses of mortals (as we know them today). They were truly made to represent each and every side of human nature. They supported justice, as seen by their own point of view. Gods even had children with mortals, which resulted in semi-gods like Hercules. The most amazing observation is how the Gods express human nature in its complete form. Strength, fear, unfaithfulness, love, admiration, beauty, hunting, farming, education, there was a God for every human activity and expression. These Gods weren't just ideal figures. They were beings with their own limitations. They expressed anger, jealousy and joy, just like us. Each God rules his own realm. The only true omnipotent God was Zeus, who ruled all."

http://www.greekmythology.com/Myths/The_Myths/The_Creation_II/the_creation_ii.html.

⁶⁹ <http://en.wikipedia.org/wiki/Cosmology>.

⁷⁰ This quest was very different as compared with the oriental cosmologies such as Buddhist or Hindu cosmologies. Hellenic cosmology was founded on real and concrete scientific data. Finally Greece embraced the Christian concept of cosmology. Thus we can say here that Greece has a Christian concept of cosmology based on science. http://www.samizdat.qc.ca/cosmos/sc_soc/cosmoeng.html.

order ceremony of initiation in antiquity, when «revived» by neo-barbarians, were characterized as «Games» and turned into an International Fair.»⁷¹

Cosmology was a great accomplishment of Greece. Most of Hellenic thinking was in many ways cosmological. Hellenics were eventually of the few who started to think cosmologically. "Cosmology in the Ancient Greek world was inherited in part from Egypt. Their thoughts on the origins of the universe involved speculations about the order of things on Earth and the order of the universe. Early speculations involved natural topics of the material world (math and subjects common to physics) up till the time of Plato. One of the earliest works, Hesiod's Theogony, written about 725 B.C., reiterates the myths of gods and addresses the origins of things and the universe. In the latter half of the 5th century their focus changed and the Sophists, an emerging school, focused on morality and society rather than natural philosophy. The philosopher Socrates addressed the same topics as the Sophists. Prior to that time there were a number of groups, usually referred to as schools, that are categorized as the Pre-Socratic Greek philosophers."⁷²

⁷¹ <http://apollonios.tripod.com/hellenic/eea5.html>.

⁷² http://en.citizendium.org/wiki/Cosmology#Hellenic_cosmology.

A great figure in the scientific world of Greece was Pythagoras.⁷³ Pythagoras was a philosopher. But his philosophy was very much conceived as a science. Pythagoras was not just a philosopher but as well a mathematician. He wrote some of the best works of primary mathematics. The mathematics of Pythagoras is considered one of the best mathematics. "Pythagoras of Samos is often described as the first pure mathematician. He is an extremely important figure in the development of mathematics yet we know relatively little about his mathematical achievements. Unlike many later Greek mathematicians, where at least we have some of the books which they wrote, we have nothing of Pythagoras's writings. The society which he led, half religious and half scientific, followed a code of secrecy which

⁷³ Aelian, 1997, *Historical Miscellany*, N. G. Wilson (ed.), Cambridge, Mass: Harvard University Press. Aristotle, 1984, *Fragments*, Jonathan Barnes and Gavin Lawrence (trs.), in *The Complete Works of Aristotle*, Vol. 2, Jonathan Barnes (ed.), Princeton: Princeton University Press, 2384-2462. Athenaeus, 1927, *The Deipnosophists*, 6 Vols., C. B. Gulick (tr.), Cambridge, Mass.: Harvard University Press. Barnes, Jonathan, 1982, *The Presocratic Philosophers*, London: Routledge. Becker, O., 1936, 'Die Lehre von Geraden und Ungeraden im neunten Buch der euklidischen Elemente', *Quellen und Studien zur Geschichte der Mathematik, Astronomie und Physik*, Abteilung B, 3: 533-53. Burkert, W., 1960, "Platon oder Pythagoras? Zum Ursprung des Wortes 'Philosophia'", *Hermes*, 88: 159-77. ---, 1961, 'Hellenistische Pseudopythagorica', *Philologus*, 105: 16-43, 226-246. ---, 1972a, *Lore and Science in Ancient Pythagoreanism*, E. Minar (tr.), Cambridge, Mass.: Harvard University Press, 1st German edn., 1962. ---, 1972b, 'Zur geistesgeschichtlichen Einordnung einiger Pseudopythagorica', in *Pseudepigrapha I*, Fondation Hardt Entretiens XVIII, Vandoeuvres-Genève, 25-55. Delatte, A., 1915, *Études sur la littérature pythagoricienne*, Paris: Champion. ---, 1922, *La vie de Pythagore de Diogène Laërce*, Brussels: M. Lamertin. Diels, H., 1958, *Doxographi Graeci*, Berlin: De Gruyter. Dillon, John, 1977, *The Middle Platonists*, Ithaca: Cornell University Press. ---, 2003, *The Heirs of Plato*, Cambridge: Cambridge University Press. Diogenes Laertius, 1925, *Lives of Eminent Philosophers*, R. D. Hicks (tr.), Cambridge, Mass.: Harvard University Press (Referred to as D. L.). Festugière, A.-J., 1945, 'Les Mémoires Pythagoriques cités par Alexandre Polyhistor', *REG*, 58: 1-65. Fritz, Kurt von, 1940, *Pythagorean Politics in Southern Italy*, New York: Columbia University Press. Gellius, Aulus, 1927, *The Attic Nights*, John C. Rolfe (tr.), Cambridge, Mass: Harvard University Press. Granger, H., 2004, 'Heraclitus' Quarrel with Polymathy and Historiê', *Transactions and Proceedings of the American Philological Association*, 134: 235-61. Guthrie, W. K. C., 1962, *A History of Greek Philosophy*, Vol. 1, Cambridge: Cambridge University Press. Heath, T. L., 1921, *A History of Greek Mathematics*, 2 vols., Oxford: Clarendon Press. ---, 1956, *Euclid: The Thirteen Books of the Elements*, Vol. 1, New York: Dover. Heinze, R., 1892, *Xenokrates*, Leipzig: Teubner. Huffman, C. A., 1993, *Philolaus of Croton: Pythagorean and Presocratic*, Cambridge: Cambridge University Press. ---, 1999a, 'Limite et illimité chez les premiers philosophes grecs', in *La Fêlure du Plaisir : Études sur le Philèbe de Platon*, Vol. II: Contextes, M. Dixsaut (ed.), Paris: Vrin, 11-31. ---, 1999b, 'The Pythagorean Tradition', in *The Cambridge Companion to Early Greek Philosophy*, A. A. Long (ed.), Cambridge: Cambridge University Press, 66-87. ---, 2001, 'The Philolaic Method: The Pythagoreanism behind the *Philebus*', in *Essays in Ancient Greek Philosophy VI: Before Plato*, A. Preus (ed.), Albany: State University of New York Press, 67-85. ---, 2008a, 'Another Incarnation of Pythagoras' (Review of Riedweg 2005), *Ancient Philosophy*, 28: 201-25. ---, 2008b, 'Heraclitus' Critique of Pythagoras' Enquiry in Fragment 129', *Oxford Studies in Ancient Philosophy*, 35: 19-47. ---, 2009, 'The Pythagorean Conception of the Soul from Pythagoras to Philolaus', in *Body and Soul in Ancient Philosophy*, D. Frede and B. Reis (eds.), Berlin: Walter de Gruyter, 21-44. Iamblichus, 1991, *On the Pythagorean Way of Life*, John Dillon and Jackson Hershbell (trans.), Atlanta: Scholars Press (Referred to as VP). ---, 1975, *De Communi Mathematica Scientia*, N. Festa (ed.), Stuttgart: Teubner. Inwood, Brad, 2001, *The Poem of Empedocles*, Toronto: University of Toronto Press. Isocrates, 1945, 'Busiris', in *Isocrates*, Vol. 3, Larue van Hook (tr.), Cambridge, Mass.: Harvard University Press. Kahn, C., 2001, *Pythagoras and the Pythagoreans*, Indianapolis: Hackett. Kirk, G. S., Raven, J. E., and Schofield, M., 1983, *The Presocratic Philosophers*, 2nd ed., Cambridge: Cambridge University Press. Kingsley, Peter, 1995, *Ancient Philosophy, Mystery and Magic*, Oxford: Clarendon Press. Lucian, 1913, *Lucian*, 7 Vols., A. M. Harmon (tr.), Cambridge, Mass.: Harvard University Press. Minar, Edwin L., 1942, *Early Pythagorean Politics in Practice and Theory*, Baltimore: Waverly Press. Mueller, I., 1997, 'Greek arithmetic, geometry and harmonics: Thales to Plato', in *Routledge History of Philosophy Vol. I: From the Beginning to Plato*, C. C. W. Taylor (ed.), London: Routledge, 271-322. Navia, L. E., 1990, *Pythagoras: An Annotated Bibliography*, New York: Garland.

certainly means that today Pythagoras is a mysterious figure. We do have details of Pythagoras's life from early biographies which use important original sources yet are written by authors who attribute divine powers to him, and whose aim was to present him as a mythological figure. What we present below is an attempt to collect together the most reliable sources to reconstruct an account of Pythagoras's life. There is fairly good agreement on the main events of his life but most of the dates are disputed with different scholars giving dates which differ by 20 years. Some historians treat all this information as merely legends but, even if the reader treats it in this way, being such an early record it is of historical importance. Pythagoras's father was Mnesarchus (and), while his mother was Pythais and she was a native of Samos. Mnesarchus was a merchant who came from Tyre, and there is a story ([] and []) that he brought corn to Samos at a time of famine and was granted citizenship of Samos as a mark of gratitude. As a child Pythagoras spent his early years in Samos but travelled widely with his father. There are accounts of Mnesarchus returning to Tyre with Pythagoras and that he was taught there by the Chaldaeans and the learned men of Syria. It seems that he also visited Italy with his father."⁷⁴

Thus, we can say that from many points of view Pythagoras is a main founder of science. His philosophy was not just a simple inquiry but more than this it was applied science. What is to address in the present book is that in ancient Greece the word *cosmos* that we use today as a synonym for space or for universe was very much a Hellenic word and concept. What was the understanding of Greece for the word *cosmos*? *Cosmos* was a profound Hellenic concept made by the men of science and of philosophers about the origins and about way of existence for the universe. Pythagoras is said to have been the first philosopher to apply the term *cosmos* to the Universe, perhaps from application to the starry firmament.⁷⁵

What is to address here is that once the world *cosmos* and the scientific concept it has defined, one new world came out of this term. This term was *cosmogony*. *Cosmogony* was

Nicomachus, 1926, *Introduction to Arithmetic*, Martin Luther D'Ooge (tr.), Ann Arbor: University of Michigan Press. ---, 1989, *Enchiridion (Handbook)*, Andrew Barker (tr.), in *Greek Musical Writings, Vol. II: Harmonic and Acoustic Theory*, Andrew Barker (ed.), Cambridge: Cambridge University Press, 245-269. O'Meara, D. J., 1989, *Pythagoras Revived. Mathematics and Philosophy in Late Antiquity*, Oxford: Clarendon Press. Philip, J. A., 1966, *Pythagoras and Early Pythagoreanism*, Toronto: University of Toronto Press. Plutarch, 1949, *Moralia*, 14 Vols., Cambridge, Mass.: Harvard University Press. Porphyry, 1965, *The Life of Pythagoras*, in *Heroes and Gods*, Moses Hadas and Morton Smith (eds.), New York: Harper and Row, 105-128. ---, 2003, *Vie de Pythagore, Lettre à Marcella*, E. des Places (ed.), Paris: Les Belles Lettres (Greek text with French Translation). Proclus, 1992, *A Commentary on the First Book of Euclid's Elements*, Glenn R. Morrow (tr.), Princeton: Princeton University Press. Riedweg, Christoph, 2005, *Pythagoras: His Life, Teaching and Influence*, Ithaca and London: Cornell University Press. Sorabji, Richard, 1993, *Animal Minds and Human Morals*, Ithaca: Cornell University Press. Thesleff, H., 1961, *An Introduction to the Pythagorean Writings of the Hellenistic Period*, Åbo: Åbo Akademi. ---, 1965, *The Pythagorean Texts of the Hellenistic Period*, Åbo: Åbo Akademi. Thom, J. C., 1995, *The Pythagorean 'Golden Verses'*, Leiden: Brill. Wehrli, Fritz, 1944, *Dikaiarchos, Die Schule des Aristoteles*, I, Basle: Schwabe. ---, 1945, *Aristoxenos, Die Schule des Aristoteles*, II, Basle: Schwabe. Zhmud, L., 1997, *Wissenschaft, Philosophie und Religion im frühen Pythagoreismus*, Berlin: Akademie Verlag. ---, 2003, Review of Riedweg (2002), *Ancient Philosophy* 23: 416-420.

⁷⁴ <http://www-groups.dcs.st-and.ac.uk/~history/Biographies/Pythagoras.html>.

⁷⁵ <http://en.wikipedia.org/wiki/Cosmos>.

not just the science about the cosmos but more than this, it was the concept of the birth or the origins of the cosmos.⁷⁶

Evidently, ancient Greece was in many ways a separation of the basis of science. If ancient world founded sciences on religious concepts, middle ages world founded science on rational bases. In ancient world, and in Greece too, sciences were seen as a way to "serve the gods." The religions of ancient Greece were we have shown were in many ways polytheistic. The cult of many gods was ways to stop the development of sciences and of culture in many ways. "Ancient Greek theology was based on polytheism; that is, the

⁷⁶ The cosmogonies are far too numerous and divergent to allow one simple description embracing all. Only some prominent cosmogonies can be indicated, and some of the points common to all. Homer seems to have taken the universe as he found it without inquiring further, but from Iliad XIV, verse 201, one gathers that Oceanus is origin, and Thetys mother of all; from verse 244 that Nyx (Night) has power even over Oceanus; hence Darkness, Water, and Motherhood seem the three stages of his cosmogony. The fragments of Orphic cosmogonies given by Eudemos, and Plato, and Lydus do not quite agree, but at least Night, Oceanus, and Thetys are elementary beings, and the first of them in order of existence was probably Night. A more detailed cosmogony of great antiquity is to be found in Hesiod's "Theogony" (about 800 B.C.) in verses 160 sqq., which C. A. Elton translated as follows:— "First Chaos was, then ample-bosomed Earth, The sea immovable for evermore Of those immortals who the snow-topped heights Inhabit of Olympus, or the gloom Of Tartarus, in the broad-tracked ground's abyss. Love then arose, most beautiful amongst The deathless deities; restless, he Of every god and every mortal man Unnerves the limbs; dissolves the wiser breast By reason steeled and quells the very soul. From Chaos, Erebus, and ebon Night; From Night the Day sprang forth and shining air Whom to the love of Erebus she gave. Earth first produced the heaven and all the stars, She brought the lofty mountains forth, And next the sea. . . Then, with Heaven Consorting, Ocean from her bosom burst With its deep eddying waters." Chaos, then, is the starting-point of Hesiod's cosmogony. Chaos, however, must probably not be understood as "primeval matter" without harmony and order, but rather as the "empty void" or "place in the abstract". To Hesiod *chaos* cannot have lost its original meaning (from *cha* in *chasko*; *chasma* "chasm", etc). Hesiod, then, starts at infinite space; other Greeks take time, or *chronos* as a starting point. The cosmogony of Pherecydes (544 B.C.) claims a high place among Greek theories as to the origin of the world, because of the prominence given to Zeus, a personal spiritual being, as the origin of all things. Zeus and Chronos and Chthonia have always been and are the three first beginnings; but the One I would consider before the Two, and the Two after the One. Then Chronos produced himself out of fire, air, and water, these I take to be the Three Logical Elements and out of them arose a numerous progeny of gods divided into five parts or a *pentecosmos*. Pherecydes' cosmogony has come down to us in some other slightly modified forms but Zeus is ever at the head. He seems also to have known of a primeval battle between Chronos and Ophioneus, but how it fills in with his cosmogony we know not. Chthonia seems to be the moist Proto-matter, neither dry earth nor sea, out of which Ge, or the earth, is created. The stages of his cosmogony are therefore God, Time, Matter — all three first principles, yet God is in some sense first; God, when feeling a desire to create, changes himself into love so that he can bring forth a Cosmos, i. e, a well-ordered world, out of contraries, bringing its elements into agreement and friendship. A noble idea, truly, only falling short of the Christian idea in conceiving time and matter as eternal, Zeus thus being maker or fashioner, not creator, of heaven and earth. A cosmogony of almost the same date is that of Epimenides, which seems in flat contradiction to that of Pherecydes, for it postulates two first principles not originating from Unity: Air and Night. Out of these arise Tartarus etc. Later Orphic chronologies begin some with Chronos, others with Water and Earth, some with *Apeiros Hyle*. In the last stage of the Greek cosmogony the egg plays an important part, either as evolutionary stage, as embryonic state of the earth, or merely to indicate the shape of the Cosmos. We possess no ancient Etruscan or Latin cosmogonies, but it is certain that the god Janus was a cosmogonic deity; though Jupiter was *summus*, the highest god, Janus was *primus*, the first of the gods, and as such he received sacrifice before even Jupiter. This ancient reminiscence of Janus as creator is made use of in Ovid's "Metamorphoses", but in how far so late a writer represents early speculations we know not. Janus is perhaps the Latin equivalent of the Greek Chaos as the origin of all things. Janus is said to be not only *initium mundi*, but *mundus* itself, the all-embracing. <http://www.newadvent.org/cathen/04405c.htm>.

assumption that there were many gods and goddesses. There was a hierarchy of deities, with Zeus, the king of the gods, having a level of control over all the others, although he was not omnipotent. Some deities had dominion over certain aspects of nature. For instance, Zeus was the sky-god, sending thunder and lightning, Poseidon ruled over the sea and earthquakes, Hades threw his remarkable power throughout the boundaries of death and the Underworld, and Helios controlled the sun. Other deities ruled over an abstract concept; for instance Aphrodite controlled love. While being immortal, the gods were not all powerful. They had to obey fate, which overrode all. For instance, in mythology, it was Odysseus' fate to return home to Ithaca after the Trojan War, and the gods could only lengthen his journey and make it harder for him, but they could not stop him. The gods acted like humans, and had human vices. They would interact with humans, sometimes even spawning children with them. At times certain gods would be opposed to others, and they would try to outdo each other. In the *Iliad* Zeus, Aphrodite, Ares and Apollo support the Trojan side in the Trojan War, while Hera, Athena and Poseidon support the Greeks (see theomachy). Some gods were specifically associated with a certain city. Athena was associated with the city of Athens, Apollo with Delphi and Delos, Zeus with Olympia and Aphrodite with Corinth. Other deities were associated with nations outside of Greece; Poseidon was associated with Ethiopia and Troy, and Ares with Thrace. Identity of names was not a guarantee of a similar cultus; the Greeks themselves were well aware that the Artemis worshipped at Sparta, the virgin huntress, was a very different deity from the Artemis who was a many-breasted fertility goddess at Ephesus. When literary works such as the *Iliad* related conflicts among the gods these conflicts were because their followers were at war on earth and were a celestial reflection of the earthly pattern of local deities. Though the worship of the major deities spread from one locality to another, and though most larger cities boasted temples to several major gods, the identification of different gods with different places remained strong to the end.”⁷⁷ This tension that existed in Greece between setting the basis of science was very much of great interest for the cultivated Hellenics.

One person who has shown the great expectations of Greece was the Hellenic philology master and poet Pindarus. The poetics of Pindarus was in many ways a poetics that has made a middle way between the “conflict” of science and religion.⁷⁸ Greece meant in many ways a separation between science as seen on the Judeo-Christian convictions and science as seen only by philosophical convictions. What was behind the separation of religion and science was in many ways Hellenic philosophy. This process has made possible in many ways the

⁷⁷ http://en.wikipedia.org/wiki/Religion_in_ancient_Greece.

⁷⁸ See in this sense Pindarus, *Odes*, The London Edition.

passing from antiquity to Middle Ages. In Greece sciences were free to grow and to develop.⁷⁹ The role of Hellenic thinking was a major one in the separation of Antiquity and Middle Ages.

A great Hellenic who has contributed very much to the culture of Greece was Archimedes. Who was Archimedes?⁸⁰ Archimedes was a man of science and a mathematician but he is commemorated mostly for his inventions of a new science. This science was statics.⁸¹ Archimedes was a person who was very much against the “quarrel” between religion and science in his age. The pagan and Christian disputes were very much very actual in the Greece of his days. The identity of Archimedes is very much questioned. Some consider that we Italian. In fact he was not Italian. During his days Syracuse was in many

⁷⁹ Albertus Bernabé (ed.), *Orphicorum et Orphicis similium testimonia et fragmenta. Poetae Epici Graeci. Pars II. Fasc. 1.* Bibliotheca Teubneriana, München/Leipzig: K.G. Saur, 2004 Walter Burkert, *Greek Religion*. Boston: Harvard University Press, 1987.. Widely regarded as the standard modern account. Walter Burkert, *Homo necans*, 1972. Cook, Arthur Bernard, *Zeus: A Study in Ancient Religion*, (3 volume set), (1914–1925). New York, Bibilo & Tannen: 1964. Volume 1: *Zeus, God of the Bright Sky*, Biblo-Moser, June 1, 1964, (reprint) Volume 2: *Zeus, God of the Dark Sky (Thunder and Lightning)*, Biblo-Moser, June 1, 1964 Volume 3: *Zeus, God of the Dark Sky (earthquakes, clouds, wind, dew, rain, meteorites)* Dodds, Eric Robertson, *The Greeks and the Irrational*, 1951. Endsjø, Dag Øistein. *Greek Resurrection Beliefs and the Success of Christianity*. New York: Palgrave Macmillan, 2009. Lewis Richard Farnell, *Cults of the Greek States* 5 vols. Oxford; Clarendon 1896–1909. Still the standard reference. Lewis Richard Farnell, *Greek Hero Cults and Ideas of Immortality*, 1921. Jack Finegan, *Myth and Mystery: An Introduction to the Pagan Religions of the Biblical World*, 1989. George Grote, *A History of Greece: From the earliest period to the close of the generation contemporary with Alexander the Great*, 1846. Jane Ellen Harrison, *Prolegomena to the Study of Greek Religion*, 1903. An early classic, against which many modern accounts have reacted. Jane Ellen Harrison, [Themis: A Study of the Social Origins of Greek Religion](#), 1912. Jane Ellen Harrison, *Epilegomena to the Study of Greek Religion*, 1921. Karl Kerényi, *The Gods of the Greeks* Karl Kerényi, *Dionysus: Archetypal Image of Indestructible Life* Karl Kerényi, *Eleusis: Archetypal Image of Mother and Daughter*. The central modern accounting of the Eleusinian Mysteries. Jennifer Larson, *Ancient Greek Cults: A Guide* New York: Routledge, 2007. Karl Meuli, *Griechische Opferbräuche*, 1946, Karl Meuli, *Scythica*, 1935. Jon D. Mikalson, *Athenian Popular Religion*. Chapel Hill: University of North Carolina Press, 1983. ISBN 0-8078-4194-3. William Mitford, *The History of Greece*, 1784. Cf. v.1, Chapter II, *Religion of the Early Greeks* Clifford H. Moore, *The Religious Thought of the Greeks*, 1916. Martin P. Nilsson, [Greek Popular Religion](#), 1940. Martin P. Nilsson, *History of Greek Religion*, 1949. Robert Parker, *Athenian Religion: A History* Oxford: Clarendon Press, 1996. Andrea Purvis, *Singular Dedications: Founders and Innovators of Private Cults in Classical Greece*, 2003. William Ridgeway, *The Dramas and Dramatic Dances of non-European Races in special Reference to the Origin of Greek Tragedy, with an Appendix on the Origin of Greek Comedy*, 1915. William Ridgeway, *Origin of Tragedy with Special Reference to the Greek Tragedians*, 1910. Xavier Riu, *Dionysism and Comedy*, Lanham: Rowman and Littlefield Publishers, 1999. Erwin Rohde, *Psyche: The Cult of Souls and Belief in Immortality among the Greeks*, 1925 [1921]. William Smith, *Dictionary of Greek and Roman Biography and Mythology*, 1870. William Smith, *Dictionary of Greek and Roman Antiquities*, 1870. Martin Litchfield West, *The Orphic Poems*, 1983. Martin Litchfield West, *Early Greek philosophy and the Orient*, Oxford, Clarendon Press, 1971. Martin Litchfield West, *The East Face of Helicon: west Asiatic elements in Greek poetry and myth*, Oxford [England] ; New York: Clarendon Press, 1997.

⁸⁰ <http://en.wikipedia.org/wiki/Archimedes>.

⁸¹ In *On the Equilibrium of Planes*, **Archimedes** discusses statics and the law of the lever in Book I, Postulates and Propositions. In the following extract Archimedes writes I postulate the following: 1. Equal weights at equal distances are in equilibrium, and equal weights at unequal distances are not in equilibrium but incline towards the weight that is at the greater distance. 2. If, when weights at certain distances are in equilibrium, something be added to one of the weights, they are not in equilibrium, but incline towards that weight to which the addition was made. 3. Similarly, if anything be taken away from one of the weights, they are not in equilibrium but incline towards the weight from which nothing was taken. 4. When equal and similar plane figures coincide if applied to one another, their centres of gravity similarly coincide. 5. In figures which are unequal but similar

ways a Hellenic land [province]. Thus as his name shows Archimedes was not Italian. He was born into a Hellenic family in Italy.⁸²

Thus, I will try to show in the present book that Greece was a middle way for the science, religion and philosophy dialogue. This dialogue as I have shown was very productive in Greece by creating many great names and personalities. The numeration of all these persons would be beyond the limited space purposes of the present paper. We can ask what was the real Hellenic identity in the past?

Hellenic identity was in many ways a permanent quest for science and knowledge. The many great philosophers and men of science in Greece show to us that Greece was a very productive land that has made us to benefit in many aspects. The identity of Greece is an identity that is very much denied by the great European countries. Most European countries show something of the fragrance of ancient Greece.⁸³ What we are dealing the most today is the lack of present days to address the issue of Greece and Hellenism its proper context. In the same time we cannot ask from Greece to offer us more than it can give to us.

This culture and civilization of Greece gave us a specific kind of music.⁸⁴ Greece was thus a unique type of architecture and style. It was what was to become later in the

the centres of gravity will be similarly situated. By points similarly situated in relation to similar figures I mean points such that, if straight lines be drawn from them to the equal angles, they make equal angles with the corresponding sides. 6. If magnitudes at certain distances be in equilibrium, (other) magnitudes equal to them will also be in equilibrium at the same distances. 7. In any figure whose perimeter is concave in (one and) the same direction the centre of gravity must be within the figure. Proposition 1. Weights which balance at equal distances are equal Proposition 2. Unequal weights at equal distances will not balance but will incline towards the greater weight Proposition 3. Unequal weights will balance at unequal distances, the greater weight being at the lesser distance Proposition 4. If two equal weights have not the same centre of gravity, the centre of gravity of both taken together is at the middle point of the line joining their centres of gravity Proposition 5. If three equal magnitudes have their centres of gravity on a straight line at equal distances, the centre of gravity of the system will coincide with that of the middle magnitude Corollary 1. The same is true of any odd number of magnitudes if those that are at equal distances from the middle one are equal, while the distances between their centres of gravity are equal. Corollary 2. If there be an even number of magnitudes with their centres of gravity situated at equal distances on one straight line, and if the two middle ones be equal, while those which are equidistant from them (on each side) are equal respectively, the centre of gravity of the system is the middle point of the line joining the centres of gravity of the two middle ones. Propositions 6, 7. Two magnitudes, whether commensurable [Proposition 6] or incommensurable [Proposition 7], balance at distances reciprocally proportional to the magnitudes.

⁸² <http://www.crystalinks.com/archimedes.html>.

⁸³ It is not the aim of the present paper to make the cult of Greece and its role in the events of Europe or the rest of world area. But I must address in the present paper that those who want to judge Greece must judge Greece in a its context and its history. To be able to make "valid" pronouncements on Greece" one must know well the history of Greece. <http://www.greektravel.com/books/history>.

⁸⁴ Kartomi, Margaret J. (1990), *On Concepts and Classifications of Musical Instruments*, University of Chicago Press. Ulrich, Homer, and Paul Pisk (1963). *A History of Music and Musical Style*. New York: Harcourt Brace Jovanoich. LCCN 63013512 . Broughton, Simon and Ellingham, Mark with McConnachie, James and Duane, Orla (Ed.), *World Music, Vol. 1: Africa, Europe and the Middle East*, pp. 126-142. Rough Guides Ltd, Penguin Books. . Notaras, Giorgos. *Το ελληνικό τραγούδι των τελευταίων 30 χρόνων*, 1991.. Kalogeropoulos, Takis. *Λεξικό της Ελληνικής μουσικής*, editions Γιαλλελή, 2001. Dubin, Marc and Pissalides, George (liner notes). *Songs of the Near East*, 2001.

international terms the GREEK culture and the GREEK science. This culture was to be known in all the areas of the earth. As a whole, the many religious quest of Greece made to elaborate a term for the study of God. This is probably one of the most great achievement of ancient Hellenics. From Greece we have today the term THEOLOGY ΘΕΟΛΟΓΙΑ. The study of theology was in many ways a great a Hellenic method of study. Hellenics, present and contemporary were very much concerned with what was to be the knowledge of God. The history of the study of God is a great Hellenic tradition. This has made to be founded many theological schools. Across ages a person who was to become one of the most famous theologians of Greece and of the Orthodox Church at large was Saint Nektarios Kefalas from Aeghina. Saint Nektarios was not just a saint but as well a theologian.⁸⁵

It is to note here that today the word theology is used by all and is commonly accepted. We must remember that this is actually a Hellenic term. "Although most people tend to think of theology in the context of modern religious traditions, like Judaism or Christianity, the concept actually dates back to ancient Greece. Philosophers like Plato and Aristotle used it in to reference the study of the Olympian gods and the writings of authors like Homer and Hesiod. Among the ancients, almost any discourse on the gods might qualify as theology. For Plato, *theologia* was the domain of poets. For Aristotle, the work of "theologians" needed to be contrasted with the work of philosophers like himself, although at one point he appears to identify theology with the "first" philosophy that is today labeled "metaphysics."⁸⁶

As I have show in this chapter, Greece had many great intellectuals and savants across ages. I will enumerate in the end of this chapter few of them. Agathon was a great Hellenic poet and philologist. He lived in the 5th century before Christ.⁸⁷ One other great Hellenic poet was Alceu who originally was form the island of Lesbos. He was a great writer of comedies. His disciple was poet Menadru. It is believed that Alceu wrote some 250 comedies. Some of these comedies were based on mythological themes. All what we have today from Alceu is just fragments. Another great Hellenic comedian was Anacharsis (who lived in the 6th century). It is said about this comedian that he was a philosopher too. Another great Hellenic poet was Antiphanes (who lived around the years 403/330(who wrote 280 comedies some being mythical parodies, some other bringing on the stage popular types of comedy.

A great philosopher that is not known today is Antisthenes (who lived around the year 455/360) who was a disciple of Socrates, and founder of the cynical school of thought. Apian (86/169) was a Hellenic historical from the Roman period of Hellenic literature. Archelaos was a philosopher from the 5th century BC who is considered a forunner of Socrates. Arhiloh was a poet from the island of Paros (he lived around 7th century BC). He wrote many Hellenic poems. Aristip was another famous Hellenic who was a disciple of Socrates and was founder of the cyrenaic school of philosophy who was very much concerned with issues concerning ethics. Aristip lived around 435/350 BC. Aristofan is considered one of the greatest poets of ancient Greece and a person devoted to the Hellenic ideal of knowledge. He wrote near 40

⁸⁵ http://en.wikipedia.org/wiki/Nectarios_of_Aegina.

⁸⁶ <http://atheism.about.com/od/theology/a/origins.htm>.

⁸⁷ Most of my information for this enumeration are taken from *Hellenic sayings* by Mary Marinescu Himu (Albatros Publishing Hose: Bucharest, year unknown).

comedies. Out of these 40 comedies we have today only some 11 and many other fragments. In these comedies he was a keen critic of the politics men of Athens. He was a great critic of morality and state institutions. In the second century AD Greece had one other great fabulist names Babrios or better to say Babrias. Bacchylide (505/540 BC) was a poet and a great writer of lyrical epics for choirs, author of triumphant odes for famous persons. He wrote many other poems. Bias from Pitane was another great Hellenic (who lived around 570/350 BC). Bion Borysthenites (the date of the living of this philosopher is not known. It is believed that he lived somewhere around 4th or 3rd century BC). He was from the city of Olbia, a colony of Mytilene. He was a cynical philosopher. He was a author of many poems and prose. Also he was a model for Lucian and Horatius.

Cassius Dio Cocceianus (lived around 155-235 AD) he was an Hellenic historian from the Roman period of Hellenic history. He wrote many Histories. He is author of some 80 books. He wrote on the wars of Rome against Dacia. He offered the most amount of information of Roman Emperor Trajan. Chilon from Lacedaemonia was another great philosopher who lived around the 600 BC). Cleantes from Assos (lived around 3rd century AD and he was a stoic philosopher, follower of Zenon. Cleobulus from Lindos (lived around 600 BC) was another great philosopher of Greece. Cleobulus from Lindos (lived around 600 BC) was another great philosopher. Demetrios from Phaleron (lived around 4th century) was a political person, a peripatetic philosopher who was a founder of the library of Alexandria. He wrote many literary works. Today we have only fragments. Democritus (lived around 460-360 BC) was a atomic philosopher. He developed the mechanical and material philosophy.

Demosthenes (lived around 384-322 BC) was a great Hellenic erudite from Hellenic antiquity who was very much against the supremacy of Macedonia over Greece. He wrote many speeches. The most famous are Philipics and Olynthics. Demosthenes was a great patriot and great promoter of Hellenism. Diogenes from Laertius (lived around 200-230 BC) he is the author of the first summary of the lives of the philosophers. Diogenes from Sinope (lived around 400-325 BC) was a founder of the school of cynical philosophy. He developed the philosophy of reason. His nickname was "Kyon" the dog due to the philosophy he propagated. Dion Chrysostomus (lived around 40/120 AD) was a speaker and philosopher from Paros, Bithynia. Empedocles (lived around 492 to 430 BC) was a philosopher and poet. We have only two great poems from him: About nature and Purifications. Epictetus (lived around 50-140 AD) was a stoic philosopher, promoter of the philosophical doctrine of kindness and self contentment. He wrote 2 main books: Manual and Discourses. Epicurus (lived around 342-270 AD) was a atomist philosopher who rejected involvement in the public affairs of life. The main reason of happiness was for him pleasure. Aeschylus (lived around 525-456 BC) is named the father of Hellenic tragedy. From him we have 7 great Hellenic tragedies. We name few of them: The Persians (472 AD), The seven against the Thebans, Prometheus chained and the tragic trilogy Orestia.

Aeschines was a great Athenian speaker. He lived around 390 to 314 BC. He was the greatest enemy of Demosthenes. He was a loyal servant to king Philip of Macedonia. Esop is a Hellenic fabulist. He lived around 8th century BC. Who wrote many literary works. Many of them we don't have them today. Euripides was a writer and a author of more than 70 tragedies. He lived around the year 480-405BC. Today we have only 18 of his tragedies. He

wrote works such as Medeea, Electra, Hecuba, Hipolit, Troadas. Hyperides was a great Hellenic speaker and a great friend of Demosthenes. He wrote near 77 books of speeches. He lived around 386-322 BC. Iamblicos was another great Hellenic philosopher. He was a Neo-Platonist philosopher. He was very famous in Middle Ages Europe. Isocrate was a famous professor and speaker who thought that erudition is the greatest value to shape human behavior. From him we have today only 21 speeches. He was a great promoter of the cult of Greece. Kanelopulos Panaiotis (1902) was a great Hellenic erudite of the contemporary times. He was a philosopher and a great writer. Leucip was a great Hellenic philosopher who lived around the 5th century BC. He is founder of the school of mechanical atomism. Lucian from Samosata (lived around 125-180 AD) he was a great Hellenic writer. He emigrated in Greece from Syria. Melissos was a great Hellenic philosopher who lived around the year 440 BC. Menandru was considered a poet and a comediant who lived around the year 351 and 290 BC. Mendem was a Hellenic philosopher from about the year 300 BC. Metrocles from Maronea was a Hellenic philosopher who lived around the 4th century BC. The was a cynical. Mimneren was considered a great Hellenic poet in Greece about 7th century AD. Philistion was an Hellenic comediant and author of 90 comedies. Today we have only fragments from him. Phocilides from Miletus was a Hellenic poet of the 6th century BC. Plutarh was a neoplatonician philosopher who lived around the years 46-120 AD. He was an author of many books. Polybiu was a historian and a chronologist of the Punic wars of Greece. This chronology was wriiten in 40 books. Procopios of Cezarea was a historian of the emperor Justinian. He lived in about 6th century. Protagoras was a sophist who lived around 480-416 AD Sappho lived around 630 BC and was a great poet. Simonides was another great Hellenic poet about the year 556/467 BC from the island of ceos. He was a poet of the victory of Greece over Persia. Sofoclos was a poet who lived around 496-460 BC he was as well a great philosopher. Solon was an Athenian politician who lived around the year 634-560 BC. Stasinopoulos Mihail was born in 1933 and was a great Hellenic jurist and writer. Thales from Milet was a great Hellenic philosopher who lived around 640-547 AD who thought that water is the main essence of all things. Theocritos (lived around 315 to 250 BC) was a great Hellenic poet. He is the author of some 32 books. Theocrit from Chios was a great Hellenic poet who lived in the year 300 BC. Theofrast (373-287 BC) was a Aristotelian philosopher who wrote some 240 books. He was a great researcher of philosophy. Theogonis from Megara was writer of prose. Tucitide (465-395 BC) was the greatest historian of ancient Greece. Tsatsos Constatin was born in Athens in 1899 and a professor of philosophy at the University of Athens. Xenofan was a philosopher and a poet and author the work Anabasis who wrote about the Hellenic Persian wars. Zenon was a philosopher from Cyprus who founded the philosophy of stoicism and leaved around 336 near 264 BC. Nikos Kazantzakis (1885-1957) was another great Hellenic philosopher and writer. He was born in Crete. Antonia Vardalos is a present Hellenic-Canadian actress who made movies on Greece. Palamas Kostis (1859-1943) was the greatest neo-Hellenic poet. Mikis Theodorakis is one of the most famous contemporary Hellenics who wrote many orchestral music masterpieces on Greece.

CAPTHER 3

THE SPIRITUALITY OF GREECE

As I have shown in my present book, Greece is an insular land. There are three seas that surround Greece: Aegean, Mediterranean and Adriatic seas.⁸⁸ The insular character of the region of Greece was not in many ways able to support the continental life. Living on Hellenic islands was in ancient Greece a feeling of separation with the rest of the world. Hellenic islands such as Crete are in many ways solitary European places. Life in Crete for instance is not very rich in urban events.⁸⁹ This geographical aspect of seclusion of the life of the Hellenic islands has led to the conclusion of foundation of spirituality.

From the earliest Hellenic philosophers we can see the need for spirituality. Many of the Hellenic philosophers created spirituality out of philosophy. The Hellenic spirituality was in many ways a method of resistance. One first attempt of this spirituality was the creation of the Parthenon. A second attempt for this religion was the creation of the orphic faith.⁹⁰ Orphism was a very spread religion in Greece. "**Orphism** (more rarely **Orphicism**) (Ancient Greek: Ὀρφικά) is the name given to a set of religious beliefs and practices in the ancient Greek and the Hellenistic world, associated with literature ascribed to the mythical poet Orpheus, who descended into Hades and returned. Orphics also revered Persephone (who annually descended into Hades for a season and then returned) and Dionysus or Bacchus (who also descended into Hades and returned). Orpheus was said to have invented the Mysteries of Dionysus. Poetry containing distinctly Orphic beliefs has been traced back to the 6th century BC-or at least 5th century BC, and graffiti of the 5th century BC apparently refers to "Orphics". Classical sources, such as Plato, refer to "Orpheus-initiators" (Ὀρφεοτελεσταί), and associated rites, although how far "Orphic" literature in general related to these rites is not certain. As in the Eleusinian mysteries, initiation into Orphic mysteries promised advantages in the afterlife."⁹¹

Orphism was a great past Hellenic spirituality. The founder of this spirituality was Orpheos. Who was Orpheos?⁹² Orhepos was a person who claimed he has descended into

⁸⁸ <http://geography.about.com/library/cia/blcgreece.htm>.

⁸⁹ El Greco (1541-1614) The painter born in Heraklion who did his best known work in Spain. Vitsentzos Kornaros (1553-1613), the poet of the Greek Renaissance, creator of the romantic epic poem Erotokritos. Eleftherios Venizelos (1864-1936), politician, prime minister of Greece (1910-1915, 1924 and 1928-1933). Nikos Kazantzakis (1885-1957), world-famous writer, novelist, poet. Konstantinos Mitsotakis (born.1918), politician, prime minister of Greece (1990-1993). Nikos Xilouris (1936-1980) musician and composer. Giannis Markopoulos born in 1939, music composer. Psarantonis, lyra player and brother of Nikos Xilouris. <http://www.about-crete.gr/famous-cretans.html>.

⁹⁰ <http://homepage.mac.com/dodecatheon/25-4.html>.

⁹¹ [http://en.wikipedia.org/wiki/Orphism_\(religion\)](http://en.wikipedia.org/wiki/Orphism_(religion)).

⁹² "Orpheus was the son of Calliope and either Oeagrus or Apollo. He was the greatest musician and poet of Greek myth, whose songs could charm wild beasts and coax even rocks and trees into movement. He was one of the Argonauts, and when the Argo had to pass the island of the Sirens, it was Orpheus' music which prevented the crew from being lured to destruction. When Orpheus' wife, Eurydice, was killed by the bite of a serpent, he went down to the underworld to bring her back. His songs were so beautiful that Hades finally agreed to allow Eurydice to return to the world of the living. However, Orpheus had to meet one condition: he must not look back as he was conducting her to the surface. Just before the pair reached the upper world, Orpheus looked back, and Eurydice slipped back into the netherworld once again. Orpheus was inconsolable at this second loss of his wife. He spurned the company of women and kept apart from ordinary human activities.

hell and came from there to tell men about it. He was also a great musician. "The greatest of all musicians was named Orpheus. He sang a wide variety of songs. Sometimes he sang high-pitched songs about the mystical creation of the universe. Other times he played low notes on his lyre as he sang of the battles of Zeus and the Olympian gods who clashed against the Titans. Orpheus even had songs about people who were changed into flowers or birds. But whatever he sang, the rich clear words and the silvery notes from his harp were so enchanting that they always had a magical effect on everything around him. His songs could charm even rocks and rivers as well as humans and animals. Once when Orpheus was playing his splendid music in the forest, the oak trees pulled up their roots. They followed him down the mountainside and planted themselves by the seashore where Orpheus ended his song."⁹³

Thus, ancient Hellenic spirituality was in many ways a polytheistic spirituality with the faith in many gods. Later on after the times of Jesus Christ, things have changed very much in Greece. The preaching of Saint Paul and Saint Andrew have had a very big impact on Hellenics. This has created one of the first saints of the Hellenic period. This saint was saint Dionysius the Areopagite. Why is he called the AREOPAGITE? "The **Areopagus** or **Areios Pagos** (Greek: Ἀρειος Πάγος) is the 'Rock of Ares', north-west of the Acropolis, which in classical times functioned as the high Court of Appeal for criminal and civil cases in Athens. Ares was supposed to have been tried here by the gods for the murder of Poseidon's son Alirrothios (a typical example of an aetiological myth). The origin of its name is not clear. In Greek *pagos* means big piece of rock. Areios could have come from Ares or from the Erinyes, as on its foot was erected a temple dedicated to the Erinyes where murderers used to find shelter so as not to face the consequences of their actions. Later, the Romans referred to the rocky hill as "Mars Hill," after Mars, the Roman God of War.^[2] Near the Areopagus was also constructed the basilica of Dionysius Areopagites. In pre-classical times (before the 5th century BC), the Areopagus was the council of elders of the city, similar to the Roman Senate. Like the Senate, its membership was restricted to those who had held high public office, in this case that of Archon.^[3] In 594 BC, the Areopagus agreed to hand over its functions to Solon for reform. He instituted democratic reforms, reconstituted its membership and returned control to the organization. In 462 BC, Ephialtes put through reforms which deprived the Areopagus of almost all its functions except that of a murder tribunal in favour of Heliaia. In *The Eumenides* of Aeschylus (458 BC), the Areopagus is the site of the trial of Orestes for killing his mother (Clytemnestra) and her lover (Aegisthus). Phryne, the hetaera from 4th century BC Greece and famed for her beauty, appeared before the Areopagus accused of profaning the Eleusinian mysteries. Legend has it that she let her cloak drop, so impressing the judges with her almost divine form that she was summarily acquitted. In an unusual development, the Areopagus acquired a new function in the 4th century BC, investigating corruption, although conviction powers remained with the Ecclesia. The

A group of Ciconian Maenads, female devotees of Dionysus, came upon him one day as he sat singing beneath a tree. They attacked him, throwing rocks, branches, and anything else that came to hand. However, Orpheus' music was so beautiful that it charmed even inanimate objects, and the missiles refused to strike him. Finally, the Maenads' attacked him with their own hands, and tore him to pieces. Orpheus' head floated down the river, still singing, and came to rest on the isle of Lesbos. Orpheus was also reputed to be the founder of the Orphic religious cult. <http://www.pantheon.org/articles/o/orpheus.html>.

⁹³ <http://www.hipark.austin.isd.tenet.edu/mythology/orpheus.html>.

Areopagus, like most city-state institutions, continued to function in Roman times, and it was from this location, drawing from the potential significance of the Athenian altar to the Unknown God, that the Apostle Paul is said to have delivered the famous speech, "Now what you worship as something unknown I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by hands." (Acts 17:24) The term "Areopagus" also refers to the judicial body of aristocratic origin that subsequently formed the higher court of modern Greece."⁹⁴

Saint Dionysios is one of the first known saints that we have today of the Christian age. Saint Dyonisios was by all means a Hellenic saint. He was the one who accepted the message of Christ. We must address here that most great Hellenic philosophers were in many ways great lovers of spiritually and of spiritual life. Hellenic spirituality was very much in shape after the times of Jesus Christ. The acceptance of orthodox Christianity was a great event in Greece. This event has cultivated in the creation of the Byzantine spirituality. During the Byzantine Empire Greece was a very rich land in spirituality. "Saint Agathius (died 303), also known as Achatius or Agathonas or Acacius of Byzantium, was a Cappadocian Greek centurion of the imperial army. He was arrested for his faith on charges for being a Christian by Tribune Firmus in Perinthus, Thrace, tortured, and then brought to Byzantium (Constantinople), where he was scourged and beheaded, being made a martyr because he would not give up his Christian Faith. In the later centuries he became popular among the Greeks of The Mani peninsula in Greece, especially during the reign of the Ottoman Empire in which the Ottomans attempted to forcibly convert everyone to Islam, although the Maniots refused. The date of martyrdom is traditionally May 8, when his feast is observed."⁹⁵ The period of the Byzantine Empire was a very rich and productive period of Hellenic saints. We will enumerate few of them in this present paper. "Alexander of Constantinople , Arsenius of Corfu Arthelais, Athanasia of Aegina Athanasius the Athonite, Auxentius of Bithynia, Auxentius of Mopsuestia, Basil the Confessor , Basil of Caesarea, Nicholas Cabasilas, Caesarius of Nazianzus, Theophanes the Confessor, Constantina , Constantine the Great , Cyriacus the Anchorite, Dalmatius of Constantinople, Diadochos of Photiki, Emmelia of Caesarea, Gavinus Saint Gorgonia Gregory of Nazianzus, Gregory of Nazianzus the Elder, Irene of Athens , Isaac of Dalmatia, Sabbas the Sanctified, Luke of Steiris Symeon the New Theologian, Symeon the Studite and many other that I cannot ennumerate here all."⁹⁶

The period of the Byzantine Empire was in many ways a period that has created in Greece the cult of Constantinople. For Greece the Constantinople ideal was a very deep one. This concept was in Greece very much a fusion of the philosophical ideal with the Imperial ideal. As the ancient philosophies have shown, Constantinople was the perennial ideal of the hellenic quest: the quest for science and wisdom. Paradoxaly this has created a unique culture in the past of mankind: the Byzantine culture and conception on life and existence. One great figure in the past of Greece and of Byzantium was emperor Constantine XI Dragasēs Palaiologos, latinized as Palaeologus (Greek: Κωνσταντίνος ΙΑ' Δραγάσης Παλαιολόγος, *Kōnstantinos XI Dragasēs Palaiologos*; February 8, 1405^{[1][2]} – May 29, 1453) was the last reigning Byzantine Emperor from 1449 to his death as member of the

⁹⁴ <http://en.wikipedia.org/wiki/Areopagus>.

⁹⁵ <http://en.wikipedia.org/wiki/Agathius>.

⁹⁶ http://en.wikipedia.org/wiki/Category:Byzantine_saints.

Palaiologos dynasty. After his death in battle during the fall of Constantinople, he became a legendary figure in Greek folklore as the "Marble Emperor" who would awaken and recover the Empire and Constantinople from the Turks. His death marked the end of the millennium-old Byzantine Empire.⁹⁷

The greatest and in the same time most controversial emperor of Byzantium was Emperor Justinian the 1st. Some men considered that Justinian was the maker of the great Church of Holy Wisdom of God in Constantinople and that Justinian was of Hellenic origins. In spite of his controversial figure as a Emperor, Justinian was the maker of the greatest orthodox Christian Church of his days. Who was really Justinian we don't really know today. Our information on him are less than few. We know that by his Imperial will, one of the greatest and most spending orthodox Churches of all times were made.⁹⁸

Greece was a part of the Byzantine glory and decay. What we have today is just the historical past of Constantinople. This historical past is full of the Middle Ages Hellenic presence. It is surprising to find that such a small land as Greece was able to create one of the greatest and most developed empires that mankind had. Emperor Justinian had most certainly a great influence in this whole process.⁹⁹ The culmination of the Hellenic search for spirituality was in many ways, the many churches and monasteries that were founded in Greece and the definitive orthodox identity that exists today in Greece.¹⁰⁰ We must know that

⁹⁷http://en.wikipedia.org/wiki/Constantine_XI_Palaiologos.

⁹⁸ Bury, J. B. (1958). *History of the later Roman Empire*, Vol. 2. New York (reprint). Cameron, Averil et al.(eds.). *The Cambridge Ancient History*, Vol. 14, Second Edition, Cambridge 2000. Evans, James Allan. *The Emperor Justinian and the Byzantine Empire*. Westport, CT: Greenwood Press, 2005 (hardcover, Maas, Michael (ed.). *The Cambridge Companion to the Age of Justinian*, Cambridge 2005. Meier, Mischa. *Das andere Zeitalter Justinians. Kontingenzerfahrung und Kontingenzbewältigung im 6. Jahrhundert n. Chr.* Göttingen, 2003. Meier, Mischa. *Justinian. Herrschaft, Reich, und Religion*. Munich, 2004. Moorhead, John. *Justinian*, London 1994. Rosen, William. *Justinian's Flea: Plague, Empire, and the Birth of Europe*, Viking Adult, 2007.. Rubin, Berthold (1960). *Das Zeitalter Justinians*. Berlin. – German standard work; partially obsolete, but still useful. Sarris, Peter. *Economy and society in the age of Justinian*. Cambridge, 2006. Vasiliev, A. A. *History of the Byzantine Empire, 324-1453*. Second edition. Madison, 1952. Cumberland Jacobsen, Torsten. *The Gothic War*. Westholme 2009.

⁹⁹ Bury, J. B. (1958). *History of the later Roman Empire*, Vol. 2. New York (reprint). Cameron, Averil et al.(eds.). *The Cambridge Ancient History*, Vol. 14, Second Edition, Cambridge 2000. Evans, James Allan. *The Emperor Justinian and the Byzantine Empire*. Westport, CT: Greenwood Press, 2005 (hardcover, Maas, Michael (ed.). *The Cambridge Companion to the Age of Justinian*, Cambridge 2005. Meier, Mischa. *Das andere Zeitalter Justinians. Kontingenzerfahrung und Kontingenzbewältigung im 6. Jahrhundert n. Chr.* Göttingen, 2003. Meier, Mischa. *Justinian. Herrschaft, Reich, und Religion*. Munich, 2004. Moorhead, John. *Justinian*, London 1994. Rosen, William. *Justinian's Flea: Plague, Empire, and the Birth of Europe*, Viking Adult, 2007. Rubin, Berthold (1960). *Das Zeitalter Justinians*. Berlin. – German standard work; partially obsolete, but still useful. Sarris, Peter. *Economy and society in the age of Justinian*. Cambridge, 2006. Vasiliev, A. A. *History of the Byzantine Empire, 324-1453*. Second edition. Madison, 1952. Cumberland Jacobsen, Torsten. *The Gothic War*. Westholme 2009.

¹⁰⁰ *A Course in Miracles*. 2nd ed., Mill Valley: Foundation for Inner Peace, 1992, Azeemi, K.S. *Muraqaba: The Art and Science of Sufi Meditation*. Houston: Plato, 2005. Bjelica, Drago *The Bible For The New Age (Online)*. 2009. Bolman, L. G., and Deal, T. E. *Leading With Soul*. San Francisco: Jossey-Bass, 1995. Borysenko, J. *A Woman's Journey to God*. New York: Riverhead Books, 1999. Cannon, K. G. *Katie's Canon: Womanism and the Soul of the Black Community*. New York: Continuum, 1996. Cappel, Constance, *Dera Poetry*, Philadelphia, PA: Xlibris, 2007. Cherooff, Seth, *The Manual For Living*. CO Spirit Scope, 2008. Clift, Jean Dalby (2008). *The Mystery of Love and the Path of Prayer*. Deloria, V., Jr. [God is Red](#). 2d Ed. Golden, Co: North American Press, 1992,. Dillard, C. B.;

spirituality is a very large term and concept. There is spirituality in almost every religion and ethnicity and thus we can speak of a Hellenic spirituality who gave us big names such as Saint Nikodemos of the Mount Athos, Saint Gregory Palamas or Saint Dionisios the Areopagite.

The whole phenomenon of the Hellenic spirituality culminated in the 10th century with the apparition of Mount Athos. The history of this small Athonite peninsula is a very long one. It is not in the interest of this present paper to enumerate the whole history of Athos. The Athonite peninsula is a space that was inhabited by small towns. "Named after a Thracian giant buried by Poseidon beneath the mountain, Athos predates Christianity. The Christian tradition began here when, according to tradition, the **Virgin Mary** came to the mountain.

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After Jesus's death, when the apostles divided up areas to visit to preach the "good news," Mary asked for a region as well and was given Iberia in Asia Minor. On her way there, however, the archangel Gabriel directed her to Athos. Before Mary's time, many had tried to tame the rowdy peninsula, from Alexander the Great to Xerxes. Though the peninsula, then known as "**Akte**," had been a center of paganism, Orthodox Christians believe that the moment Mary's foot graced its soil, the false idols disintegrated in realization of their own worthlessness. Legend claims that the first monastic settlements were founded by Constantine the Great and his mother, Helen, but monkish habitation was not recorded before the 10th century. Over the following centuries, Athos flourished periodically—at one point it contained 40 settlements and 40,000 monks—but its low points ached with natural disasters, pirate invasions, internal squabbling, and a lack of attraction to monastic ideals. Mt. Athos retained some degree of autonomy during the Turkish occupation by surrendering promptly to the Ottomans, accepting their rule, and sending heavy taxes to Istanbul. During the centuries preceding the Greek liberation of 1821, Mt. Athos was supported and populated by Serbs, Bulgarians, Romanians, and Russians, who still have affiliations with particular monasteries. At the height of imperial Russia's expansionist policies at the end of the 19th century, some 3000 Russian monks inhabited Agios Panteleimonos. After WWI, the Treaty of Lausanne made Mt. Athos an official part of Greece while still allowing it to retain much autonomy; a body of monks, elected from each of the 20 monasteries, was set up to legislate and to govern the peninsula. Dwindling vocations through the 1950s threatened the stability of Mt. Athos, and it soon became a target for real estate developers; the end of its 1000-year tradition of monastic asceticism seemed imminent. Fortunately, Athos has been rejuvenated by hundreds of young men, many from Australia and Cyprus, inspired to take vows of Orthodox monasticism. Starting in the 14th century, financial difficulties brought on the practice of **idiorrhythimico**, which allowed monks to keep their own money and eat and pray individually. Today, all the monasteries follow the **cenobitic** system: they are run like communes, with shared money and duties. Athos retains an unsurpassed wealth of Paleologian and late Byzantine art, manuscripts, treasure, and architecture. Each monastery houses *lipsana*, remains of dead saints that only Orthodox men are supposed to be allowed to see. Especially impressive are the **Hand of Mary Magdalene**, which is said to remain (skin intact) in **Simonos Petra**, and the **belt of the Theotokos**, also known as "**Agia Zoni**" ("the holy girdle"), the only relic of the Virgin Mary, in **Vatopediou**. Several monasteries possess fragments of the **True Cross**. The **Gifts of the Magi**, presented to Jesus at his birth, are said to be housed in **Agios Pavlou**; five of the 28 pieces are displayed for nightly veneration."¹⁰¹

The quest for spirituality took many shpes in Greece. We know thus of the many temples raised for different gods in Delphi. Delphi was very famous for its rich ancient Hellenic spirituality. We don't know too many things today about Delphi but we know that here it was a temple raised for the honor of god Apollo.¹⁰² We don't know what took place in

¹⁰¹ http://www.letsgo.com/19840-greece-travel-guides-northern_greece-chalkidiki.

¹⁰² "Excavations reveal that Delphi was first inhabited in late Mycenaean times (15th century BC) and that priests from [Crete](#) brought the cult of Apollo to central Greece in the **8th century BC**. The version of Apollo worshipped on the island was **Apollo Delphinios** - the god in the form of a dolphin - and it was from this that the holy city derived its name. As the center of the world and the dwelling place of Apollo, Delphi was thronged

Delphi too much today but we know that in our times some of the most known spaceships were named Apollo. When men went on the moon for the first time in July 1969 it is not surprising for us too find out that the name of the spaceship of the American astronauts who went on the moon was Hellenic. The spaceship was named after the god worshiped in Delphi ancient Greece: Apollo 11.¹⁰³ What had to do the cults of Apollo from Delphi Greece with the first spaceship that took the first men in the cosmic space I really cannot figure out. It is known that in Delphi men were very interested in astronomy.

One other great Hellenic spot known for its spirituality was in Portara on Naxos Island. Here we can find a massive marble doorway that leads in no particular direction. "The Portara stands on **Palatia**, which was once a hill but is now a separate little island connected to Naxos by a causeway. (The Mediterranean has risen significantly since ancient times.) The Portara is the entrance to an unfinished temple that faces directly toward [Delos](#), Apollo's birthplace. For this reason most scholars believe it was dedicated to Apollo, but some think it was built in honor of Dionysus, who was worshipped on Naxos Island. Whichever god it was dedicated to, the temple was begun about **530 BC** by the tyrant Lygdamis, who said he would make Naxos's buildings the highest and most glorious in Greece. Only the walls were mostly completed when he was overthrown in 506 BC; the temple was never finished. Evidence from pottery indicates the temple's cult was abandoned by the 5th century BC. By the 5th and 6th centuries AD, the temple had been converted into a **church**. Under Venetian and Turkish rule the temple was dismantled so its marble could be used to build a castle. The doorway, however, was so large and heavy it could not be used, so it remains standing alone among the ruins."¹⁰⁴

with **pilgrims** from across the ancient world. Generals, kings, and individuals of all ranks came to the **Oracle** of Delphi to ask Apollo's advice on the best course to take in war, politics, love and family. After the inquirer made a sacrifice, a priestess uttered cryptic pronouncements which were then translated by a priest (see "The Oracle," below, for more details). The **Temple of Apollo** seen today at Delphi dates from the 4th century BC. There were two earlier temples on the site: the first was burned in 548 and the second was destroyed by an earthquake. Some archaic capitals and wall blocks are preserved from the first temple and many of wall blocks and some pediment sculptures are extant from the second. The **Pythian Games** held at Delphi were one of four Panhellenic games held in ancient Greece, and they attracted competitors from all over the Greek world. Founded in the 6th century BC and held in honor of Apollo, they originally centered around the talents the god exemplified - music and poetry. But soon, athletic competitions were added as well. The best known was a great chariot race, held in the stadium that can still be seen at Delphi. The winners of the Pythian Games received a laurel wreath from the city of Tempe in Thessaly, where Apollo was said to have picked a laurel on his way to Delphi. The 6th century BC saw the political rise of Delphi and the reorganization of the Pythian Games, ushering in a golden age that lasted until the arrival of the Romans in 191 BC. Numerous **treasuries** were built in the **Sanctuary of Apollo** to house votive offerings of grateful pilgrims. In the 4th century BC, a **theater** accommodating 5,000 spectators was constructed nearby. It was restored in 159 by the Pergamene king Eumenes II and later by the Romans. The oracle of Delphi was abolished in **393 AD** by Emperor Theodosius, who made Christianity the official religion of the Byzantine Empire. No longer used, the temples fell into disrepair and their materials were plundered for new buildings. Archaeological **excavations** began in earnest around 1900, and exciting new studies of the site and its geology were carried out in the late 1990s (see "The Oracle," below). Delphi was designated a [UNESCO World Heritage site](#) in 1987." <http://www.sacred-destinations.com/greece/delphi-sanctuary-of-apollo>.

¹⁰³ http://en.wikipedia.org/wiki/Apollo_11.

¹⁰⁴ <http://www.sacred-destinations.com/greece/naxos-portara>.

The spirituality of Greece is a very deep one in many instances. One other famous spot where we can find origins of spirituality was in Delos. "Remains of a settlement found on top of Mt. Kinthos show that Delos was inhabited since the **3rd millenium BC**. Originally known as *Ortygia* (Quail Island), it was a religious center and busy port from ancient times. Although a barren island with virtually no natural resources, its harbors are protected by the three islands that circle around it (the Cyclades) and it is conveniently located between the Greek mainland and the Asian coast. According to Greek mythology, Delos was the birthplace of Artemis and Apollo, the twin offspring of Zeus by Leto. When Leto was discovered to be pregnant, Zeus' jealous wife Hera banished her from the earth, but Poseidon took pity on her and provided Delos as a place for her to give birth in peace. The **Ionians** colonized Delos around 1000 BC and made it their religious capital. The island was so sacred that, at one point, no one was allowed to be born or to die there - those about to do either were rushed off to the nearby islet of Rinia. A great festival, the **Delia**, was hosted here in honor of Apollo, Artemis and Leto, as described in *Homeric Hymn 3*."¹⁰⁵ IN Delos we have many archeological sites that show us that Greece was very much creating an ancient spirituality. The search for a perfect spirituality was very much present in Greece. This spirituality was in many ways to be a very tedious activity. The cult of the gods and the making of temples was present in all Greece from its first days of existence. The awareness of the existence of God took many shapes some of these shapes were in many ways very far away from the authentic spirituality of orthodox that was to come in Greece in about the times of saint Gregory Palmas.

The culmination of the process of finding a spirituality was at its hight around the days of Saint Athanasios the Athonite the founder of the monastic communities in Mont Athos. "**Athanasius the Athonite** (Greek: Αθανάσιος ο Αθωνίτης), also called **Athanasios of Trebizond** (c. 920–c. 1000), was a Byzantine monk who founded the monastic community on Mount Athos, which has since evolved into the greatest centre of Eastern Orthodox monasticism. Born in Trebizond and patronized by Michael Maleinos, he studied at Constantinople and became famous there as Abraham, a fervent preacher who held great authority with Michael's nephew, Nicephorus Phocas. By the time Phocas ascended the imperial throne, Abraham, ill at ease with the lax morals of the monks living in the capital, changed his name to Athanasius and joined the monks at Mount Kyminas in Bithynia. In 958, he relocated to Mount Athos. He helped defend the hermits, or sketes, there against the Saracens, and also started to incorporate the sketes already there into what would eventually become known as the Great Lavra, which Athanasius built with the financial assistance of Nicephorus. This monastery was dedicated in 963. It is still in use today, and is often referred to by people of the area simply as "Lavra", or "The Monastery". Three other foundations followed shortly thereafter, with three of them remaining in place to the present. Athanasius met with considerable opposition from the hermits already at Mount Athos in the construction of his monasteries. They resented his intrusion, and his attempts to bring order and discipline to their lives. Upon Nicephorus' death the enemies of Athanasios prevailed and he had to leave Athos for Cyprus, where he lived until the new emperor, John Tzimiskes, resumed the patronage of the Great Lavra and bestowed upon the monastery its first charter in 971. Athanasios, spurred by a divine vision, returned at once to Athos as an Hegumen (Abbot) and introduced a typicon for cenobites, based on those compiled by Theodore Studites and Basil

¹⁰⁵ <http://www.sacred-destinations.com/greece/delos>.

of Caesarea. He died during an accident, killed by falling masonry when the cupola of his church collapsed. Upon his death, Athanasius was glorified as a saint. His feast day is July 5." ¹⁰⁶

We can address here that with the life of saint Athanasios the Athonite starts a new chapter in the history of Greece. This chapter was the foundation of Mount Athos and the Athonite life. Foundation of Mount Athos was a very important chapter in the history of Greece and in the life of the spirituality of Greece. "According to mythology the name Athos belongs to a Thracian giant. During the conflict between the Gods and the Giants, Athos threw a huge rock against Poseidon (the God), but the rock slipped through his fingers and fell to the sea creating a huge block of land which is now Mount Athos. Up to the 3rd century BC, there were quite a few small Greek towns in the peninsula. Later, for unknown reasons, these towns fell into decay or were destroyed, resulting in a deserted area for many centuries. In a different version it was Poseidon who threw the rock against Athos. The rock crushed Athos and buried him underneath. This rock was called Mount Athos. According to tradition, the Virgin Mary with John the Evangelist, in their way to visit Lazarus in Cyprus, encountered a stormy sea that forced them to temporarily seek refuge in the port which is now the Holy Monastery of Iviron. Virgin Mary, admiring the wild beauty of the place, asked God to give her the mountain as a gift. Then the voice of our Lord was heard saying: "Let this place be your lot, your garden and your paradise, as well as a salvation, a haven for those who seek salvation". Since then, Mount Athos is considered as "The Garden of the Virgin Mary". In the 5th century AD, the first monks came to Mount Athos, who disappointed from the boredom of everyday communal life, found this beautiful and uninhabited place ideal for worship their God." ¹⁰⁷

From all the past of Greece we can address here that Mount Athos was one of the most successful spiritual achievements from the past of Greece. Mount Athos which is forbidden to women was a productive center of spirituality and orthodox life. ¹⁰⁸ Mount Athos was a unique spot in all Greece. In this mountain it was developed one of the most profound way of life and of existence. This way of life was the contemplative way of life or the life in God. Finally the Hellenic search for spirituality found its exact aim. ¹⁰⁹ Today we don't really know all the saints who lived in Mount Athos. I will enumerate here few great ascetics from Mount Athos, men who

¹⁰⁶ http://en.wikipedia.org/wiki/Athanasius_the_Athonite.

¹⁰⁷ <http://www.inathos.gr/athos/en/AthosHistory.html>.

¹⁰⁸ *The 6,000 Beards of Mount Athos* by Ralph H. Brewster. A guide to the peninsula, first published in 1935, detailing the landscape, monasteries, sketes, and the life of the inhabitants, including customs and more not usually discussed. *Mount Athos* by Sotiris Kadas. An illustrated guide to the monasteries and their history (Athens 1998). With many illustrations of the Byzantine art treasures on Mount Athos. *Athos The Holy Mountain* by Sydney Loch. Published 1957 & 1971 (Librairie Molho, Thessaloniki). Loch spent most of his life in the Byzantine tower at Ouranopolis, close to Athos, and describes his numerous visits to the Holy Mountain. A fascinating travelogue. The famous Molho Bookstore in Thessaloniki may have a few copies left. *Dare to be Free* by Walter Babington Thomas. Offers insights into the lives of the monks of Mt Athos during WWII, from the point of view of an escaped POW who spent a year on the peninsula evading capture. *Blue Guide: Greece*, pp. 600-03. Offers history and tourist information. *Mount Athos Renewal in Paradise*, by Graham Speake. An extensive book about Athos in the past, the present and the future. Includes valuable tourist information. Features numerous full-color photographs of the peninsula and daily life in the monasteries. "From The Holy Mountain" by William Dalrymple Published 1997. A fascinating journey that begins from and constantly refers back to Mount Athos.

reached a very deep level of spiritual life. “From the mid 18th century down to our own times has been a period when the Holy Mountain has greatly flourished. Akakios Kafsokalyvitis († 1730), the extremely severe cave-dwelling ascetic, the imitator of St Maximus Kafsokalivitis, Ierotheos of Iveron († 1745), a wise teacher, Anthimos Kourouklis († 1782), the joyful missionary to the islands of the Aegean and the Ionian, Paosios Velitskovski († 1794), the founder of the 'ascetic-literary' school, Sophronios Ayiannanitis, Makarios Notaras († 1805), the bishop-ascetic, Georgios of Tsernika in Romania († 1806), Nicodemus the Athonite († 1809), a writer noted for his wisdom, Athanasios of Paros († 1813), a teacher of distinction, Sophronios Vratsis of Bulgaria († 1813), Arsenios of Paros († 1877), a renowned ascetic, Antypas of Moldavia († 1822), Siluan of Russia the Athonite († 1938), well-known from his fine biography, and Savvas of Kalymnos († 1948), the worker of miracles, form an important nucleus of enlightenment, education, and service to God and man. To these names we must add the glorious latter-day Athonite martyrs, who in the 18th and 19th century number as many as 60, of whom we could mention: Pachomios of the Nea Skete († 1730), Constantine the Russian († 1742), Damaskinos of Thessaly († 1771), Cosmas of Aetolia († 1779), that renowned teacher and founder of churches and schools, Loukas of Stavroniketa († 1802), Gerasimos of Koutloumousiou († 1812), Efthymios of the Skete of Iveron († 1814), Gedeon of Karakallou († 1818), Agathangelos of Esphigmenou († 1819), Gregory V, Patriarch of Constantinople († 1821), Pavlos of Konstamonitou († 1824), and the renowned Athanasios of Lemnos († 1846).”¹¹⁰

We really don't know all the saints who lived in Mont Athos since the foundation of this ecclesial spot. There are many great spiritual men who lived in the spot of Athos. Some of them are unknown. Anyway, we cannot speak of Greece without mentioning Mont Athos and all that is related with this mont. There are today presently 20 great orthodox monasteries in Mont Athos. The first great monastery was founded here as I have said by saint Athanasios the Athonite. This monastery was by all means the Great Lavra. After this monastery was founded there were some other monasteries founded.

The main monasteries existing today in mont Athos are: Holy Monastery of MEGISTI LAVRA, Holy Monastery of IVIRON, Holy Monastery of DIONYSOS, Holy Monastery of PANTOKRATOR, Holy Monastery of ZOGRAFOS, Holy Monastery of KARAKALOS, Holy Monastery of SIMON PETRAS, Holy Monastery of STAYRONIKITAS, Holy Monastery of GREGORIOS, Holy Monastery of PANTELEIMON, Holy Monastery of VATOPEDION, Holy Monastery of HILANDARION, Holy Monastery of KOUTLOUMOUSION, Holy Monastery of XIROPOTAMOS, Holy Monastery of DOCHIARIOS, Holy Monastery of FILOTHEOS, Holy Monastery of SAINT (AGIOS) PAVLOS, Holy Monastery of XENOPHON, Holy Monastery of ESFIGMENOS and Holy Monastery of KOSTAMONITIS.¹¹¹ Mont Athos was to become in time

¹⁰⁹ <http://web.ukonline.co.uk/ephrem/athoscan.htm>.

¹¹⁰ <http://www.mountathos.gr/active.aspx>.

¹¹¹ Politically, the peninsula is essentially self-governed. It consists of **20 main monasteries** plus the capital city and administrative centre, Karyes, which is also home to a Greek governor. The 20 sovereign monasteries, in the order of their place in the hierarchy, are: Great Lavra (Μεγίστη Λαύρα, *Megísti Lávra*) Vatopedi (Βατοπέδι or Βατοπαίδι) Iviron (Ιβήρων; ივერთა მონასტერი, *iverta monasteri*) - built by Georgians Hilandar (Χιλανδαρίου, *Chilandariou*; Хиландар) - Serbian Dionysiou (Διονυσίου) Koutloumousiou (Κουτλουμούσι) Pantokrator (Παντοκράτορας, *Pantokratoros*) Xiropotamou (Ξηροποτάμου) Zografou (Ζωγράφου; Зограф) - Bulgarian Dochiariou (Δοχειαρίου) Karakalou (Καρακάλλου) Filotheou (Φιλοθέου) Simonos Petra (Σίμωνος Πέτρα or

not just a unique land for spirituality in Greece but in Europe too. Thus, today we can speak of a confederation of orthodox countries represented in Mont Athos. Some of these countries represented in Athos are: Greece, Bulgaria, Serbia, Romania, Albania and Ukraine.¹¹² Mont Athos became recently the capital of Eastern European spirituality. Names such as Elder Paisios Eznepidis or Elder Joseph Vatopedinos¹¹³ are known today by most orthodox countries.

Elder Paisios Eznepidis was a central figure of the spirituality of Greece in the 20th century. All we have today from this great Hellenic elder are his writing and his tomb. This is the inheritance that we have from this great ascetic and great elder of Greece and of the orthodox spirituality.¹¹⁴ But this was not all that Greece gave us in the modern period of time. One of the greatest phenomenon of Hellenic spirituality were the monasteries from the Meteora. There are six main monasteries in this Hellenic spot. "The Holy Monastery of Great Meteoron - This is the largest of the monasteries located at Metéora. It was erected in the mid-14th century AD and was the subject of restoration and embellishment projects in 1483 and 1552. The building serves as the main museum for tourists. The Katholikon (main church), consecrated in honour of the Transfiguration of Jesus was erected in the middle of 14th c. and 1387/88 and decorated in 1483 and 1552. The Holy Monastery of Varlaam - The Holy Monastery of Varlaam is the second largest monastery in the Metéora complex. It was built in 1541 and embellished in 1548. A church, dedicated to All Saints, is in the Athonite type (cross-in-square with dome and choirs), with spacious esonarthex (lite) is surrounded by a dome. It was built in 1541/42 and decorated in 1548, while the esonarthex was decorated in 1566. The old refectory is used as a museum while North of the Church we can see the parekklesion of the Three Bishops built in 1627 and decorated in 1637. The Holy Monastery of Rousanou/St. Barbara - This was founded in the middle of 16th century AD and decorated in 1560. The Holy Monastery of St. Nicholas Anapausas - Built in the 16th century AD, this is a small church. It was decorated by the Cretan painter Theophanis Strelitzas, in 1527. The Holy Monastery of St. Stephen - This small church was built in the 16th century and decorated in 1545. This monastery rests on the plain rather than on a cliff. It was damaged by the Nazis during WWII who believed it was harboring insurgents. It was abandoned. Nuns took it over

Σιμωνόπετρα) Saint Paul (Αγίου Παύλου, *Agίου Pavlou*) Stavronikita (Σταυρονικήτα) Xenophontos (Ξενοφώντος) Osiou Grigoriou (Οσίου Γρηγορίου) Esfigmenou (Εσφιγμένου) Saint Panteleimon (Αγίου Παντελεήμονος, *Agίου Panteleimonos*; Пантелеимонов; or Ρωσικό, *Rossikon*) - Russian Konstamonitou (Κωνσταμονίτου) In addition to the monasteries there are 12 **sketes**, smaller communities of monks, as well as many (solitary) hermitages throughout the peninsula. The main sketes are: Kafsokalyvia Lakkoskete (*Lacu, Sfântul Dumitru* - Romanian) New Skete Prodromos (*Prodromu, Sfântul Ioan Botezătorul* - Romanian) Provata Saint Anne's Skete Saint Basil's Skete Skete of Ivion Skete of Koutloumousiou Skete of Pantokratoros Skete of Vatopedi Skete of Xenophontos Saint Andrew's Skete also known as Saray (Σαράι) In order to reduce temptation, women, beardless boys and eunuchs are completely barred from the peninsula. Even female domestic animals (with the exception of cats who control rodents and hens who provide the yolk needed for the paint used in iconography) are forbidden. However, during the Greek Civil War, Athos did shelter refugees including women and girls, and the rule against beardless boys is not strictly enforced. <http://www.sacred-destinations.com/greece/mt-athos.htm>.

¹¹² <http://www.macedonian-heritage.gr/Athos/General/Introduction.html>.

¹¹³ <http://vatopaidi.wordpress.com/2010/07/02/the-blessed-elder-joseph-of-vatopedi-1921-2009-the-elder-of-our-hearts-part-a>.

¹¹⁴ http://elderpaisios.com/first_page.htm.

and reconstructed it. The Monastery of the Holy Trinity - This monastery is on top of the cliffs. It was built in 1475 and was remodeled many times in 1684, 1689, 1692, 1741.”¹¹⁵

CHAPTER 4

Greece between reality and mythological: Athens

History of Athens is a neglected chapter into the contemporary history. When did Athens started to exist? Who founded Athens? Most of us we know that Athens is the capital of Greece.¹¹⁶ Athens has a history that we can say that goes in the same line of thought with the history of Greece. There are only few that know that Athens is a mythological name. Who was Athens and why take this name for a country capital? “**Athens** is one of the oldest named cities in the world, having been continuously inhabited for over 4000 years. Situated in southern Europe, Athens became the leading city of Ancient Greece in the first millennium BC and its cultural achievements during the 5th century BC laid the foundations of western civilization. During the early Middle Ages, they experienced a decline, then recovered under the later Byzantine Empire and was relatively prosperous during the period of the Crusades (12th and 13th centuries), benefiting from Italian trade. Following a period of sharp decline under the rule of the Ottoman Empire, Athens re-emerged in the 19th century as the capital of the independent Greek state.”¹¹⁷

It is very probable that we can find just one name for the foundation of Athens. Athens was founded by many ancient Hellenic citizens.¹¹⁸ It is certain that this name was a name of a deity of the ancient times. The exact year of the foundation of Athens is not known to us. Some consider that it was somewhere around the year 2000 BC. Anyway as most historians agree Athens has a very long duration being one of the most ancient European cities. Some historians agree that the city of Athens has a history of some 4000 years. This is an estimate date, archeological excavations in Athens even today bring to knowledge more data about Athens and its history.

¹¹⁵ <http://en.wikipedia.org/wiki/Meteora>.

¹¹⁶ http://nobelprize.org/nobel_prizes/literature/laureates/1963/seferis-lecture.html.

¹¹⁷ http://en.wikipedia.org/wiki/History_of_Athens.

¹¹⁸ <http://www.cityofathens.gr>.

Across ages there were written many histories on Athens and the origin of this ancient city. What is not present today, was the fact that Athens was one of the most famous cities of the ancient world. Descriptions of Athens we have from the times of the Persian Empire.¹¹⁹ History recalls that at the time of the Persian invasions on the European lands, Athens existed. The attitude of Greece during the times of Persian empire was one of war and resistance. We know for sure that during the Persian invasion of Greece, there were few wars in Athens between Hellenics and Persians.¹²⁰

The aim of the present paper is to show that a capital city is not like any other city or human habitation. Athens is a sea city and is a city that is existing next to some very well known sea ways on the Mediterranean. One of the most famous Athenians recorded by history was Solon. Solon was in many ways one of the first politicians that we have today in history.¹²¹

One other great and famous Athenian was philosopher Plato. But the person who was to play one of the most visible part in the history of Athens was Pericles. "Pericles, the inspired statesman of Athens, the wonderful orator and the brave general, died in 429 BC, during the First Peloponnesian War, of plague. That time, the Spartans were besieging Athens, whose residents had been gathered inside the walls. However, a great plague burst that killed almost half the population of the city, including Pericles and his two sons from the first wife.

Before he died, Pericles managed to grant the Athenian citizenship to his son with Aspasia, breaking a law he himself had established in 451 BC, according to which the Athenian citizenship is granted only to people whose both parents are Athenians. His death was a great strike for the city, as all his successors were proven inferior to him. Without his inspired guidance, Athens eventually lost the Peloponnesian War and, after that, it never managed to recover its glory. It can be said that Pericles was the man who gave Athens its power and the man who deprived it with his death."¹²²

The city of ancient Athens is no longer the city that we know today. One famous spot in ancient Athens that does not exist today was "**theater of Dionysia**, named after the god of wine, one of the greatest events of the year was performed. It was a religious festival held in honor of the gods. For ten days, Athenians filled the theatre to watch plays performed by their favorite poets and playwrights. They consisted of either three tragedies or three comedies followed by a short satyr farce. The actors were all men. Women were not allowed to participate. They wore large masks and elaborate costumes while performing both male

¹¹⁹ <http://www.crystalinks.com/persia.html>.

¹²⁰ http://www.sikyon.com/athens/ahist_eg02.html.

¹²¹ Solon was "an archon, kind of governor, in ancient Athens. That time, the society of Athens was facing an economic and moral depression due to an agricultural crisis. Farmers could not repay their debts to the wealthy landowners and in return they were sold as slaves, including their wives and children." <http://www.greeka.com/greece-famous-people/solon.htm>.

¹²² <http://www.greeka.com/greece-famous-people/pericles.htm>.

and female roles. The cost for entrance to the theatre was two *obols*. Those who did not have the money to pay were allowed in at no cost.”¹²³

But the spot that made Athens famous and well know world wide was The Acropolis. The Acropolis was the most ancient of all the Athenian spots. “Human occupancy of Acropolis and Attica has been dated back to 6th century BC i.e. during the Neolithic Era. Many unique works of arts and architecture prove that inhabitation around Attica started in the Upper Paleolithic period while the caves in Acropolis and Klepsythra springs were occupied from the Neolithic Period.”¹²⁴ Some consider that Acropolis was the fist nucleus of Athenian life. Some other historians agree that the Acropolis was actually a separate city or town who later on became a part of the greater Athens. This was the case with the Pireos area who is today a part of the city of Athens.¹²⁵

There are many theories who agree that the founder of the city of Athens was king Cecrops.¹²⁶ Many theories agree that the main part of the foundation of Athens was Attica.¹²⁷ “The Acropolis is believed to have been inhabited since at least the 7th Millennium BC. During the Mycenaean civilization walls were built around it and there is evidence that there was a Mycenaean palace here as well. The tomb of Cecrops also lie here, and the Athenians might have kept a snake here - symbolizing their first king. There were also other tombs and temples here, all connected to kings, heroes and gods that had to do with Athens. In the 6th century BC the Acropolis had changed quite significantly. It was no longer a place for palaces, but had turned more into a sanctuary that anything else. Every year a huge procession to the Acropolis took place, and the wooden statue of Athena was dressed and sacrificed to. The Panathenean games were also very important. The games included both athletic and musical competitions and the winners would receive an amphora filled with olive oil - the olive tree being the sacred tree of Athena. During the Persian wars in the 5th century the Athenians started building the Parthenon, but the Persians burnt the Acropolis and all focus was put on the battles. It was during Pericles era, the so called Golden Age, when the Acropolis got the structure we see today. Starting in the middle of the 5th century, the Parthenon, the Propylaea and a huge bronze statue of Athena was made. It is said that Pericles used unemployed Athenians for workers, and that it was thanks to this initiative, every Athenian had food on his table. The Parthenon was made by the architects Ictinus and Callicrates, and the statue by Phidias. Towards the end of the 5th century the Erechteion was built, as well as the temple of Athena Nike.”¹²⁸

The history of Athens is very important today not only for Greece in itself but as well for the European history. As most historical and archeological documents attest, Athens was to be one of the first capital cities of Europe and a model for all the rest of capital cities. Due to

¹²³ <http://www.arwhead.com/Greeks>.

¹²⁴ <http://www.ancientgreece.com/s/Acropolis>.

¹²⁵ <http://en.wikipedia.org/wiki/Acropolis> http://odysseus.culture.gr/h/3/eh351.jsp?obj_id=2384
<http://www.ancient-greece.org/history/acropolis.html>.

¹²⁶ <http://www.in2greece.com/english/historymyth/mythology/names/cecrops.htm>.

¹²⁷ <http://en.wikipedia.org/wiki/Attica>.

¹²⁸ <http://www.in2greece.com/english/places/historical/mainland/acropolis.htm>.

this fact, many have made Athens something more than it actually was. Thus, for many ancient Europeans, Athens was no longer the simple city capital of Greece but became a mythological spot associated with the cult of the goddess Athena. This is the mythological formation of Athens.¹²⁹

Thus, there are two versions of the founding of Athens: one was the historical and real formation of Athens by king Cecrops and the other story is mythological presenting the foundation of the capital city of Athens by a Goddess of wisdom. In theological terms we must address that orthodox theology does not consider that Athena was a goddess. In ancient Greece Athena was a goddess of wisdom.¹³⁰

Later one starting with Saint Dyonisios the Areopagite, an Athenian himself, the cult of this pagan goddess was very much banished. This resulted in the closing of the Parthenon who was a spot dedicate to this deity. The aim of this present paper is to show together with the Athenian tradition that we have from Saint Dyonisios the Areopagite that Athens was founded historically and not mythological as many considered. Athens was a very good city for sea navigation having the Mediterranean sea as a route for 3 continents: Asia, Africa and the rest of Europe. This was actually one of the main reasons Athens was founded.

Sea trade was made in Athens from the most ancient times. Thus, Athenians were highly reputed sea navigators. This is a fact that exists even today. Some of the best eastern European sea navigators are to be found in Athens. What is to notice here is that the example of the goodness Athina was later on taken by Italians by the cult of the goddess Minerva. Minerva was the Italian mythological equivalent for Athina.

One of the most known spots in the Athenian economical life is the port of Piraeus.¹³¹ This sea port has a very long history and it is by far a mythological history. Piraeus is one of the most famous sea ports of Europe. Sea navigation was made here from the most ancient times. We cannot think of the Athenian life without this famous sea port. From Piraeus in ancient Europe it was controlled all the sea navigation in Eastern Europe. It is very sure that at the foundation of Athens sea navigation was not that developed as we have it today. A history of Hellenic sea navigation is not the aim of the present paper. "The naval Greek history does not have a concrete point of beginning. Roots are lost in depths of centuries of history of human gender. In a geographic space within 150 km. from the sea, the Greeks from the prehistoric years developed societies as a rule coastal. As most of the interior land

¹²⁹ "though she was honored throughout Greece Athena was the object of an especial cult in Athens. On the Acropolis she has, besides the Parthenon, two other temples: the temple of Athena Nike and the Erechtheum. The chief festivals of the cult of Athena were: the *Arrephoria*, in the course of which two little girls of noble family, from seven to eleven years old, descended from the Acropolis to deposit in an underground chamber near the sanctuary of Aphrodite mysterious objects which they carried in a basket; the *Sciophoria*, when priests and priestesses walked in solemn procession under a vast parasol (*sciron*); and finally the *Panathenaea* which dated from the days of Theseus and consisted of a solemn procession to the Acropolis in which was carried to the Goddess a *peplos* made by the most skilled workmen in Athens. Taking part were not only priests and magistrates but also girls carrying baskets, old men bearing olive branches and young men on horseback. During the Panathenaea were held races, gymnastic games, regattas and contests of music, singing and dancing." <http://www.goddess-athena.org/Encyclopedia/Athena/index.htm>.

¹³⁰ <http://www.goddess-athena.org/Encyclopedia/Athena/index.htm>.

¹³¹ <http://www.olp.gr>.

is mountainous and difficult to farm, Greeks **have to** explore the marine resources and love the sea. Greece is located near the center of the Mediterranean Sea, right at the crossroads of many ancient shipping paths. Automatically, was created the need for the protection and spread of cultures that they developed, with result of the progressive constitution of first organized fleet. Argonauts and Trojan War, were the first Pan-Hellenic naval enterprises. The information about ancient Greek ships is very limited. The problem is that the wood with which these ships are built does not survive long enough in the sea. The lifetime of wooden ships is very limited, therefore it is not surprising that almost none of the ancient Greek ships survived. We know from literature sources such as from Homer describing Odysseus building a ship or from pottery images or from fresco paintings. Here the problem is how much these images (or text) are artistic and how much they represent the reality.”¹³²

Above all, Athenians have the reputation of sea navigators. The first who have explored the sea life surrounding Eastern Europe were Hellenics from Athens and around Athens. The life of the sea gave to Hellenics of all times the sense of the infinity of the sea space. From Athens all you can see is an endless sea that has no final. This has created in Greece the sense of the Odyssey and the concept of life as an Odyssey best written by Homer. For Athenians living with the sea was a fact from the most ancient times, a fact that had to be accepted and so to say humanized.

The humanization of the sea was one of the first preoccupations of Greece and of the Athenians. Finally the sea was humanized. This has given birth too many epics and poems. The most well known epic poems was Odyssey of Homer. The history of the Hellenic navy is a very ancient one. There is thus very much achievement in the Hellenic sea trade and navigation.¹³³ From the sea ships of the ancient times to the ships of the 20th century things are looking great to a first look at the Athenian sea life.

The aim of the present book is just to present the facts about Athens and the Athenian life. As most descriptions the Hellenic spirit was very much attracted by the mythological. We can see that there is a mythology of Athens as a city and as well a mythology of the sea of Athens. Hellenism was in fact was very much creation of mythology. Mythology of Hellenism is a very rich mythology. This mythology was characteristic in the faith in many gods and not just one God. A full history of the Hellenic mythology may the subject of a different book. In the present chapter I was trying to present the “mythological aspect of Hellenism” and its tendencies.¹³⁴

Ancient Hellenic myths were very much concerned with the formation of the seas and of the earth and of the rest of the existence. Thus ancient Hellenic myths were cosmogonist and in the same time theogonist. Ancient Hellenics saw the appearance of the universe in relation with the appearance of the will of God to create. Mythology was a very well and acclaimed aspect of ancient Hellenic life. Who were the mythologists?

¹³² http://library.thinkquest.org/06aug/00336/greek_ships.htm.

¹³³ http://www.hellenicnavy.gr/history_en.asp.

¹³⁴ <http://www.greece.org/poseidon/work/argonautika/cosmo5.html>.

Mythologists were a special genre of the ancient world that does not exist. Mythologists were not prose writers they were in many ways men who were making a mixture between religion and literary expressions. Mythology was a connection between imaginary and prose writing that was very much a popular style in Greece. "The poetry of the Hellenistic and Roman ages was primarily composed as a literary rather than cultic exercise. Nevertheless, it contains many important details that would otherwise be lost. This category includes the works of: the Greek poets of the Late Antique period: Nonnus, Antoninus Liberalis, and Quintus Smyrnaeus. The Greek poets of the Hellenistic period: Apollonius of Rhodes, Callimachus, Pseudo-Eratosthenes, and Parthenius. The ancient novels of Greeks and Romans such as Apuleius, Petronius, Lollian, and Heliodorus.

The *Fabulae* and *Astronomica* of the Roman writer styled as Pseudo-Hyginus are two important, non-poetical compendiums of myth. The *Imagines* of [Philostratus the Elder](#) and [Philostratus the Younger](#) and the *Descriptions* of Callistratus, are two other useful sources that were drawn upon for themes. Finally, Arnobius and a number of Byzantine Greek writers provide important details of myth, much derived from earlier now lost Greek works. These preservers of myth include a lexicon of Hesychius, the *Suda*, and the treatises of John Tzetzes and Eustathius. The Christian moralizing view of Greek myth is encapsulated in the saying, ἐν παντὶ μύθῳ καὶ τὸ Δαιδάλου μύθος / *en panti muthōi kai to Daidalou musos* ("In every myth there is also the defilement of Daedalus"). In this fashion, the encyclopedic Suda reported the role of Daedalus in satisfying the "unnatural lust" of Pasiphaë for the bull of Poseidon: "Since the origin and blame for these evils were attributed to Daedalus and he was loathed for them, he became the subject of the proverb."¹³⁵

Greece and Athens were very rich in myths and mythology. Mythology was a great tradition in Greece and in Eastern Europe. Ways by which myths existed were by oral tradition or written tradition. Mythologists as the ones mentioned above claimed that they can explain the whole story of creation of the earth and of the universe.¹³⁶ What is very peculiar of the Hellenic mythology was the concept of love. Love was a mythical issue in ancient Greece. Thus love was of mythological origin. This kind of love was very much erotic love. This love was very much secondary in ancient Hellenic mythology.¹³⁷ The main kind of love in Greece was very much the agapic love. This love was very much spiritual love and mature love.¹³⁸

¹³⁵ http://en.wikipedia.org/wiki/Greek_mythology.

¹³⁶ <http://www.pantheon.org/areas/mythology/europe/greek/articles.html>.

¹³⁷ "A god of love whose Roman name was Amor or Cupid. Later writers portrayed Eros as a roguish boy, but he was actually one of the most venerable of deities. According to Hesiod, Chaos was born first, and after Chaos, Earth, Tartarus and Eros. Pausanias says that Eros is commonly considered to be the son of Aphrodite, but elsewhere he describes a sculpture of Eros greeting the goddess as she is born from the sea. Eros is depicted in Greek art as a beautiful youth." <http://www.mythweb.com/encyc/entries/eros.html>.

¹³⁸ Lewis, C. S. (June 5, 2002). *The Four Loves*. Fount.. Thomas Jay Oord The Altruism Reader Templeton Foundation Press, 2008. Thomas Jay Oord Defining Love: A Philosophical, Scientific, and Theological Engagement Brazos Press, 2010. 1-58743-257-9 Thomas Jay Oord **The Nature of Love: A Theology*, (2010) Robert Heinlein Time Enough For Love Ace Science Fiction 1973.

The concept of love in Greece has created a special kind of movement. This movement was not mythological as the movement concerning the erotic love. “**Agapism** is belief in selfless, charitable, non-erotic (brotherly) love, spiritual love, love of the soul. It can mean belief that such love (or “agape”) should be the sole ultimate value and that all other values are derived from it, or that the sole moral imperative is to love. Theological agapism holds that our love of God is expressed by loving each other. As the ethics of love, agapism indicates that we should do the most loving thing in each situation, letting love determine our obligation rather than rules. Alternatively, given a set of rules, agapism indicates to follow those rules which produce the most love. In 1851, the English journalist and social researcher Henry Mayhew, discussing means to “a more general and equal division of the wealth of the country”, characterized agapism as “the voluntary sharing of individual possessions with the less fortunate or successful members of the community” and as the alternative to communism (“the abolition of all rights to individual property”).^[1] In 1893, the American philosopher Charles Sanders Peirce used the word “agapism” for the view that creative love is operative in the cosmos.^[2] Drawing from the Swedenborgian ideas of Henry James, Sr. which he had absorbed long before,^[3] Peirce held that it involves a love which expresses itself in a devotion to cherishing and tending to people or things other than oneself, as parent may do for offspring, and as God, as Love, does even and especially for the unloving, whereby the loved ones may learn. Peirce regarded this process as a mode of evolution of the cosmos and its parts, and he called the process “agapism”, such that: “The good result is here brought to pass, first, by the bestowal of spontaneous energy by the parent upon the offspring, and, second, by the disposition of the latter to catch the general idea of those about it and thus to subserve the general purpose.” Peirce held that there are three such principles and three associated modes of evolution: Three modes of evolution have thus been brought before us: evolution by fortuitous variation, evolution by mechanical necessity, and evolution by creative love. We may term them *tychastic* evolution, or *tychasm*, *anancastic* evolution, or *anancasm*, and *agapastic* evolution, or *agapasm*. The doctrines which represent these as severally of principal importance we may term *tychasticism*, *anancasticism*, and *agapasticism*. On the other hand the mere propositions that absolute chance, mechanical necessity, and the law of love are severally operative in the cosmos may receive the names of *tychism*, *anancism*, and *agapism*.” — C. S. Peirce, 1893.”¹³⁹

Mythology of Greece concerning Athens was very rich. Athens was thus a city of mythologists. Mythology and creating myths was a common occupation of many Athenians. Myths about the appearance of the cosmos, about the creation of man, about the forming of the planet and appearance of the human life were greatly explored in Athens and ancient Greece by many mythologists.

Ancient Athenian myths were mainly of two categories as I have shown above: cosmological and cosmological. The epics of the gods being implicated in the creation of the cosmos and of the earth were very much common for the mentality of Greece and Athens. Today myths are not in fashion. In Greece mythology was very much what today belongs to superheroes and SF books and TV or movie productions. In Greece at the formation of Athens there were no TV or television.¹⁴⁰

¹³⁹ <http://en.wikipedia.org/wiki/Agapism>.

Life in ancient Athens is not the life of the 21st century. The concept of agora was the main concept of the Athenian social life. What was the Athenian agora? Agora was the main market place of Athens located in northwest of the Acropolis and is bounded on the south by the hill of the Aeropause and on the west by the hill of Colonus Agoraeus. From Athens, the concept of Agora was spread in all Greece. "The Agora was the heart of ancient Athens, the focus of political, commercial, administrative and social activity, the religious and cultural centre, and the seat of justice.

The site was occupied without interruption in all periods of the city's history. It was used as a residential and burial area as early as the Late Neolithic period (3000 B.C.). Early in the 6th century, in the time of Solon, the Agora became a public area. After a series of repairs and remodellings, it reached its final rectangular form in the 2nd century B.C. Extensive building activity occurred after the serious damage made by the Persians in 480/79 B.C., by the Romans in 89 B.C. and by the Herulae in A.D. 267 while, after the Slavic invasion in A.D. 580, it was gradually abandoned. From the Byzantine period until after 1834, when Athens became the capital of the independent Greek state, the Agora was again developed as a residential area. The first excavation campaigns were carried out by the Greek Archaeological Society in 1859-1912, and by the German Archaeological Institute in 1896-97. In 1890-91, a deep trench cut for the Athens-Peiraeus Railway brought to light extensive remains of ancient buildings. In 1931 the American School of Classical Studies started the systematic excavations with the financial support of J. Rockefeller and continued until 1941. Work was resumed in 1945 and is still continuing. In order to uncover the whole area of the Agora it was necessary to demolish around 400 modern buildings covering a total area of ca. 12 hectares. In the 19th century the four colossal figures of Giants and Tritons at the facade of the Gymnasium were restored by the Greek Archaeological Society. In the years 1953-56, the Stoa of Attalos was reconstructed to become a museum and in the same period the Byzantine church of Aghioi Apostoloi, built around A.D. 1000, was restored by the American School. Between 1972 and 1975, restoration and preservation work was carried out at the Hephaisteion; the area was cleared of the vegetation, and the roof of the temple was repaired in 1978 by the Archaeological Service."¹⁴¹

Life in ancient Athens was very much the agora. In the agora were all the main social meetings of the population, exchange of philosophical views and of common dialogues concerning life, culture, economy and other issues of interest. Those who travel today in Athens can see the archeological site of ancient agora, the main market place of Athens.¹⁴² Agora in Athens was a very successful business. This is so due to the fact that Athens was a

¹⁴⁰ A foundation of a city capital today would be a today very much subject to a live TV emission. What we know today about the foundation of Athens comes from mythology and history. King Cecrops is to be considered by many the founder of Athens as we have shown. http://atheism.about.com/library/FAQs/religion/blgrk_athens.htm.

¹⁴¹ http://odysseus.culture.gr/h/3/eh351.jsp?obj_id=2485.

¹⁴² "The Agora was the heart of ancient Athens, the focus of political, commercial, administrative and social activity, the religious and cultural centre, and the seat of justice. The site was occupied without interruption in all periods of the city's history. It was used as a residential and burial area as early as the Late Neolithic period (3000 B.C.). Early in the 6th century, in the time of Solon, the Agora became a public area. After a series of repairs and remodellings, it reached its final rectangular form in the 2nd century B.C. Extensive building activity occurred after the serious damage made by the Persians in 480/79 B.C., by the Romans in 89 B.C. and by the Herulae in A.D. 267 while, after the Slavic invasion in A.D. 580, it was gradually abandoned. From the Byzantine period until after 1834, when Athens became the capital of the independent Greek state, the Agora was again developed as a residential area." http://www.greece-athens.com/place.php?place_id=31.

city of sea trade and traders had to sell and present their goods. In Europe on the sea Athens was the first main cosmopolitan city. Athens became thus of great interest for the sea traders on the Mediterranean sea.¹⁴³

From a sea point of view Athens was a major factor in the Hellenistic process of the Mediterranean space sea. Although many consider that Rome was the one who mastered in the Mediterranean area, Athens had a history far longer as far as Rome is concerned referring to the sea navigation and trade. No question, Hellenics and Athenians were some of the first and of the best sea traders in Europe. A commercial process of this aspect was the agora.¹⁴⁴

Life in the ancient Athenian agora was very lively, for a very long period of time it was the main attraction of the city. Traders from Israel, Phoenicia, Egypt, Small Asia, Syria, Assyria and many other countries came to Athens as a way to make their entrance in Europe. The phenomenon of Agora does no longer exist today as it was in the ancient times. The rule of commerce and of trade economy is no longer the rules of ancient times. During the ancient times Athens was one of the main and most search for cities in the world.

Hellenic mythology was a rich mythology. What was very much peculiar to this mythology was the cult of the heros. Heros were existing in ancient Hellenic culture from the most ancient times. Thus are very famous for today of the ancient times the myths of Hercules, Jason, Bellerophon, Theseos, Odisseos Perseos.¹⁴⁵ Mythology Heros in Greece were men not only with supernatural powers but they had some kind of godly origins. Heros were a great cult in ancient Greece and ancient Athens. Greece and Athens was a land of heros and of heroic deeds.

The tradition of mythology is present today but Hellenic myths are of a different kind. Heroism was the main essence of Hellenic mythology. A full enumeration of all the Hellenic heros is not very easy to make and is not the aim of the present paper to present it. Anyway myths and the interest in mythology is not very common today. Many of us we don't even know what is a myth or a mythology.¹⁴⁶ Some scholars consider that mythology was actually

¹⁴³ <http://www.worldatlas.com/aatlas/infopage/medsea.htm>.

¹⁴⁴ <http://www.agathe.gr>.

¹⁴⁵ <http://www.mythweb.com/heroes/heroes.html>.

¹⁴⁶ Stefan Arvidsson, *Aryan Idols. Indo-European Mythology as Ideology and Science*, University of Chicago Press, 2006. ISBN0-226-02860-7, Roland Barthes, *Mythologies* (1957) Kees W. Bolle, *The Freedom of Man in Myth*. Vanderbilt University Press, 1968. Richard Buxton. *The Complete World of Greek Mythology*. London: Thames & Hudson, 2004. E. Csapo, *Theories of Mythology* (2005) Edith Hamilton, *Mythology* (1998) Graves, Robert. "Introduction." *New Larousse Encyclopedia of Mythology*. Trans. Richard Aldington and Delano Ames. London: Hamlyn, 1968. v-viii. Joseph Campbell *The Hero with a Thousand Faces*. Princeton University Press, 1949. *Flight of the Wild Gander: Explorations in the Mythological Dimension: Select Essays 1944-1968* New World Library, 3rd ed. (2002). *The Power of Myth*. Doubleday, 1988, *Thou Art That (book)*. New World Library, 2001, Mircea Eliade *Cosmos and History: The Myth of the Eternal Return*. Princeton University Press, 1954. *The Sacred and the Profane: The Nature of Religion*. Trans. Willard R. Trask. NY: Harper & Row, 1961. Louis Herbert Gray [ed.], *The Mythology of All Races*, in 12 vols., 1916. Lucien Lévy-Bruhl *Mental Functions in Primitive Societies* (1910) *Primitive Mentality* (1922) *The Soul of the Primitive* (1928) *The Supernatural and the Nature of the Primitive Mind* (1931) *Primitive Mythology* (1935) *The Mystic Experience and Primitive Symbolism* (1938) Charles H. Long, *Alpha: The Myths of Creation*. George Braziller, 1963. O'Flaherty, Wendy. *Hindu Myths: A Sourcebook*. London: Penguin, 1975. Barry B. Powell, *Classical Myth*, 5th edition, Prentice-Hall. Santillana and Von Dechend (1969, 1992 re-issue). *Hamlet's Mill: An Essay Investigating the Origins of Human Knowledge And Its Transmission Through Myth*, Harvard University Press.. Walker, Steven F. and Segal, Robert A., *Jung and the Jungians on Myth: An Introduction*, Theorists of Myth, Routledge (1996). Zong, In-Sob. *Folk Tales from Korea*. 3rd ed. Elizabeth: Hollym, 1989.

an “abolished science.” Some scholars consider that mythology was just the product of imagination and it cannot be considered a science by all means. “The last essay showed that the writings of **Xenophanes**, **Heraclitus**, and **Plato** featured both newly minted, rational myths and discussion of traditional, poetic myths. In fact, since the time of Xenophanes, two parallel streams have flowed from their headwaters in the so-called Greek Renaissance (c. 850-500 BCE) down to our own time. The first is the mythic tradition itself: that is, the epics, dramas, and poems containing Greek and, later, Roman myths. The second is the ongoing conversation about the value and meaning of those stories. While the words myth and mythology are frequently used interchangeably, we will distinguish between them. Therefore, *myth* will be used when referring to the stories themselves while *mythology* will be used when referring to the study and analysis of those stories. This essay will demonstrate that questions about the truth value and cultural importance of myths have generated ingenious interpretations and heated disputes ever since the time of Xenophanes and Heraclitus. For two and a half millennia, competition among various schools of mythology has been a struggle over matters of ultimate truth, religious belief, political theory, cultural identity, verifiable history, and social custom. Myth has been variously understood as the revelation of divine mysteries, as primitive science and faulty history, as bad philosophy, as a code containing truths hidden from the uneducated, as the cultural DNA determining a people’s identity, as a resource for learning about the material culture of “primitive” peoples, as a window into the workings of the human mind, and as a justification for deplorable acts of cruelty. Indeed, the story of mythology demonstrates emphatically that there is a great deal more at stake in the study of myths than becoming acquainted with amusing cultural artifacts attesting how naïve and superstitious our ancestors were.”¹⁴⁷

In many ways eventually Athens was not just the city of sea trade and navigation but as the name in itself shows Athens was the city of mythology. Hellenic mythology was one of the most productive mythologies form all the mythologies of the world. This mythology has created a city capital. Athens we must remember the reader was by all means a “mythological name.” Athens, the goddess of wisdom and war [a very peculiar mythological mixture] is the most real and reality example of the productive aspect of mythology. A second aspect of Hellenic mythology was the mythology of Mont Olympos. This mythology is famous and adored worldwide.¹⁴⁸

Hellenic myths were myth related with God, life and sea. The myth of the sirens present in Homer is very famous. What were sirens? “In Greek mythology, the **Sirens** (Greek singular: Σειρήν *Seirēn*; Greek plural: Σειρῆνες *Seirēnes*) were three dangerous bird-women, portrayed as seductresses who lured nearby sailors with their enchanting music and voices to shipwreck on the rocky coast of their island. Roman poets placed them on an island called Sirenum scopuli. In some later, rationalized traditions, the literal geography of the “flowery” island of Anthemioessa, or Anthemusa, is fixed: sometimes on Cape Pelorum and at others in the islands known as the Sirenuse, near Paestum, or in Capreae. All such locations were surrounded by cliffs and rocks. When the Sirens were given a parentage they were considered the daughters of the river god Achelous, fathered upon Terpsichore, Melpomene, Sterope, or Chthon (the Earth; in Euripides’ Helen 167, Helen in her anguish calls upon

¹⁴⁷ <http://www.as.yasu.edu/~saleonard/History%20of%20Mythology%201.html>.

¹⁴⁸ <http://www.indigoguide.com/greece/mount-olympus.htm>.

"Winged maidens, daughters of the Earth"). Although they lured mariners, for the Greeks the Sirens in their "meadow starred with flowers" were not sea deities. Roman writers linked the Sirens more closely to the sea, as daughters of Phorcys."¹⁴⁹

Hellenic mythology was very rich. Some scholars think that Hellenics created mythology to develop their imagination and to show courage and strength. One peculiar mythology was the mythology of the Olympians. Who were the Olympians? Olympians were a part of Hellenic mythology. There were 12 Olympian gods: Zeus, Hera, Poseidon, Demeter, Athena, Dionysus, Apollo, Artemis, Ares, Aphrodite, Hephaestus and Hermes.¹⁵⁰ Next to these gods there were some other lesser gods that were to be considered as worthy of worship. As we know, Mount Olympus was not considered just a geographical reality but as well a mythological reality. The great dimension of this Mount has created very rich and primitive mythology, as we have shown this mythology was the mythology of the Olympians. This mythology became the mythology of Athenians. We do believe that in themselves ancient Hellenics and Athenians were monotheistic. It was very difficult for them to explain the complexity of God. One way of explaining the person and the being of God was mythology. The many gods of Greece and Athens were the expression of just one God but just made to be understood for the Hellenic mind. Hellenic polytheism was actually a theological mythology. God was the greatest myth in Greece. The practical result of the Hellenic mythology was the Olympians, who were in many ways 12 expressions of the same and only God.

Hellenic mythology was to have a great struggle with the orthodoxy of Christianity. One person who was to be crucial between the struggle of ancient Hellenic mythology and orthodox Christianity was Saint Nicodemus of the Holy Mountain. Who was this saint who some sources tell us that he was a great lover of the Athenians? "God-bearing Father **Nicodemus of the Holy Mountain** (or Nikodemos the Hagiorite) was a great theologian and teacher of the Orthodox Church, reviver of hesychasm, canonist, hagiologist, and writer of liturgical poetry. St. Nicodemus was born Nicholas Kallivourtzis c. 1749 in Naxos, Greece. In 1775 he became a monk of Dionysiou on Mount Athos. In 1777, Saint Makarios of Corinth visited him and gave him three texts to edit and revise: the *Philokalia*, a defining work on [monastic](#) spirituality, *On Frequent Holy Communion* and the *Evergetinos*. He also wrote original works such as *Lives of the Saints*. He was, however, influenced significantly by Roman Catholic spirituality, canon law, and theology. He translated and edited *The Spiritual Combat* (1589) by Lorenzo Scupoli, a Catholic [priest](#) of Venice, renaming it *Unseen Warfare*, and the *Spiritual Exercises* of Ignatius of Loyola, the founder of the Jesuits. He made use of Roman canon law in *The Rudder*, and held to the Anselmian view of the Atonement. There is an extant letter by St Nicodemus to Bishop Paisios of Stagai requesting an indulgence, and promising financial payment for it. His manual on sacramental confession, the *Exomologitarion* is a reworking of two books on confession by Paulo Segneri, a Jesuit. The influence of Western pietistic moralism is perhaps seen best in his *Chrestoethia of Christians* (1803), in which he condemns musical instruments, dancing, (non-liturgical) singing, the telling of jokes, etc., and tells Christians that such conduct will lead not only to their own

¹⁴⁹ <http://en.wikipedia.org/wiki/Siren>.

¹⁵⁰ Some scholars and mythologists consider that the name 12 Olympians was elected to prefigure the election of the 12 apostles of Christ.

punishment, but to the death of their unborn children. St. Nicodemus reposed in the Lord in 1809 and was glorified by the Orthodox Church in 1955. He is a local saint of the Metropolis of Paronaxia and the Holy Mountain. His feast day is celebrated on July 14.”¹⁵¹

Saint Nicodemus of the Holy Mountain was to be for Greece and for Athens the realization of the orthodox Christian mythological ideal. I would love to end this chapter of my book by addressing the great orthodox Hellenic synthesis that we have as an inheritance from Saint Nikodemos the Aghiorite. In the great image of Greece and Athens Saint Nicodemus the Aghiorite was to be one of the most known orthodox authors of all times. His main effort was to give to the hellenic language and inheritance one of the most famous compendium of ascetical and spiritual words: The Philokalia. The Philokalia was to become the new mythology of Greece as it was the Odyssey and the Iliad in ancient Greece. The “new mythology of Greece” was in many ways written by a saint of the Orthodox Church. This “new mythology” of Greece was to become one of the most known spiritual phenomena in Greece and not only Greece but in the whole Europe. The Philokalia was not an Athenian writing but it was by all means a Hellenic writing.

Greece and Athens was deeply wounded by this great saint. The memory of this saint who died some 200 years ago is still to be seen in Greece. Saint Nicodemus was to become the new mythology and the new shaper of the spiritual ideals of the life of the Hellenics. In Greece we can speak of an age of saint Nicodemus. Saint Nicodemus was a continuator of the search for mythology in Greece but this time it was not the ancient Mount Olympus myths but the new orthodox Christian mountain Athos. The new mythology of Greece as established by this saint from Naxos was the Hesychasm, the search for silence and for solitude in the search for God. Saint Nicodemus was a great name and is a great name for the orthodox Christian Greece. His words are still at the foundation of many spiritual hellenic centers from Greece and Athens.

By the beginning of the contemporary era and age the new orthodox mythology was to overthrow completely the ancient Hellenic mythology of the Olympians and of the gods. In the role of creating a “new mythology” Saint Nicodemus from Mount Athos was played one of the best roles in the history of Greece. His legacy and inheritance was the Philokalia a compendium of 4 volumes who made the road for the new Hellenic mythology. This mythology was to be named in orthodox terms the mythology of the lover for beauty and good: The Philokalia Φηλοκαλία.¹⁵²

“Saint Nikodemos the Haghiorite, does not only have an eminent place in the literature of the Greek Church, as a Father and Teacher who has written a multitude of writings, but by rights enters in as one of the greatest factors, in the area of the very stormy history of Orthodoxy. He lived at a very critical time of our Church's history, and the Venerable Nikodemos was called to play a primary role in the spiritual and religious life, clearing up the thickening clouds of Aristotelian scholasticism appearing from the West, and influencing a great number of his contemporary Greek Orthodox Scholars, who adopted this prevalent western spirit. Saint Nikodemos the Haghiorite's work presents a very multifaceted radiance of the Spirit. Other than its voluminous side, the great role played by his work during that age of full illiteracy concerning pure Orthodox thought, and the consequence which his very spiritual writings had on the subsequent course of the Church, has not been duly appreciated.

¹⁵¹ http://orthodoxwiki.org/Nicodemus_of_the_Holy_Mountain.

¹⁵² One other great work of Saint Nicodemus was The unseen war. A presentation of this work would be subject to a new book. <http://www.roca.org/OA/5/5d.htm>.

However, Saint Nikodemos was fully conscious of the mission, which Divine Providence had for him. This is ascertained by his struggles against the Westerners and towards those "Orthodox", who perverted the Orthodox teaching. Saint Nikodemos' work judged from the above mentioned viewpoint, in the time period of the final quarter of the eighteenth century creates the obligation for those occupied with it, to confess that the Venerable Father contributed, as no one else, during the post Byzantine years, in refuting the threatening wind, of western humanism, and in preserving the spiritual treasures of Orthodoxy. At an age during which not only Orthodox spirituality was virtually unknown, but also those multifarious false beliefs, which were coming in "in sheep's clothing" in the courtyard of Orthodoxy," it would not be the least bit difficult for the rationalist spirit of "humanism" to infiltrate and satisfy those waning souls and have them accept the false spirit over the genuine one. The Venerable Nikodemos alone arose, to obstruct the foreign teaching and to reveal the sacred heritage of Orthodoxy to the Orthodox Church."¹⁵³

CONCLUSION

Our present study on Greece is over here. We have shown in the present book few aspects on the history, mythology and of the origins of Greece. A complete description of Greece is not possible to make into one single volume. Our work was an attempt to make few distinctions in the presentation of Greece and its past. The reader can judge and reason by himself if we succeeded. Fortunately there are many presentations of Greece today not only in

¹⁵³ <http://www.saintnikodemos.org/articles/saintnikodemoshagioritearticle.php>.

books but as well on the world wide web. The technics of the 21st century is no longer the techins of the past.

Greece is for many a great unknown, many of us we know that is just an european country where the Parthenon can be found, mostly what is remaining today for the ancient site. There is long time since the Parthenon days were the climax of ancient Athens and Greece. Many contemporary philosophers speak of the „hellenic experince,“ or the hellenic way of life. This book was an introduction into this way of life and seeing things. We must recall in the end that Greece is the „hellenistic civilisation.“ Hellenism and helletistic philosophy was the practical way of life that we have from Greece. Socrates, Aristole, Plato and many other philosophers are the main exponets of the hellenicstic way of thinking and considering on life from a hellenic point of view.

Historians have recorded in the past the so called process of hellenisation. This process was in many ways similar with the process of judaisation. The practical aspect of the way of life and methonds of seeing existence were called by historians hellenisation.¹⁵⁴ Today, we can see a new type of hellenisation. This type of hellenisation is called neo-hellenism. What is neo-hellenism? New hellenism is in many ways the new philosophy of Greece or the new spirit of Greece that has started with the neohellenic as a new language in Greece. The process of passing from the ancient hellenism to neohellenism was in many ways a painful one. Ancient hellenic was very much a language that was made for the philosophical aims and research of that age.¹⁵⁵

Starting with the Middle Ages and the scientific revolutions hellenic had to create a new „dialect.“ This dialect was the new hellenic, a simplyfyied shape of hellenic. Hellenic was in many ways an ancient language that was trying to define its indentity into the new scientific discoveries of the 18th, 19th and 20th centuries. Many of the old letters of the hellenic alphabet had to adjust to the new requirements of the ages. But the hellenic ideas of science and philosophy were so to say not disbondend once and for all. Hellenic is still one of the sacred languages of the world. The complexity of the many texts laical and theological written in hellenic has made to consider that hellenic is a sacred language. Many Church and Holy Fathers wrote their theological books in hellenic. In the present book I have mentioned few of them. From ancient hellenic to contemporary hellenic this is a long way and a great intelectual battle so to say. Hellenic was in many ways a battle of the spirit and of the intelect. Can one create a pure philosophical language? This was the ancient motivation of the creation of hellenic. Although painfully few times, the answer to this great dream of man was yes. Hellenic can be considered a language of philosophy and of the intelectual quest. „The history of the Greek Language begins, as far as the surviving texts are concerned, with the Mycenaean civilization at least as early as the thirteenth century BCE. The earliest texts are written in a script called Linear B. After the collapse of the Mycenaean civilization (around 1200 BCE) writing disappeared from Greece. In the late ninth to early eighth century BCE a script based on the Phoenician syllabary was introduced, with unneeded consonant symbols being reused to represent the Greek vowels. The oldest surviving alphabetic inscriptions are written using this new system and date from the late eighth century BCE. In the classical, or Hellenic period, Greek existed in several major dialects, each of which has its own significance for the history of the language, but the most influential of these would ultimately prove to be the one spoken in Athens, called Attic. Well within the Hellenic period, though,

¹⁵⁴ <http://en.wikipedia.org/wiki/Hellenization>.

¹⁵⁵ <http://members.home.nl/petjoeprietveld/muomgram/grammar>.

Attic and Ionic—the form of the language spoken mainly in the Greek city states directly across the Aegean Sea from Athens—exerted significant influence on each other as the preferred forms of the language for oratory and philosophical prose, eventually producing a dialect now called Attic-Ionic.”¹⁵⁶

Hellenic was to become thus one of the main languages of the European culture. Many of the main and primary works of the European ideals were written in Hellenic, many of these works we don't have them today due to the passing of time and depreciation of ages.¹⁵⁷ A great product of this age of Hellenistic culture was the foundation of the city of Alexandria in Egypt Africa. Alexandria was a product of the Hellenistic age, of the times of the imperial and military campaigns of Alexander the Great. There are only few that know today that Alexandria was a Hellenistic city. This is one of the main evidences that we have today of Hellenism outside Greece.

Hellenistic age was an age that I was trying to deal in my present book. The notion of Hellenism and hellinization was a notion that has existed since the times of the ancient Hellenics. Some of the main Hellenist are the following: **Madytinou, Lesley** Best ", Mano is a native Hellene and Lesley is his wife native to South Africa of Irish descent. The couple strive to act as a bridge joining the Hellenic-speaking and English-speaking communities by acting as translators for **YSEE** and **Labrys**-sponsored articles.. **Rassias, Vlassis G. Vlassis G. Rassias** was born in Athens. Since the mid-1980s, Rassias has focused on threatened and extinct polytheistic ethnic religions, with special emphasis on his native Hellenic tradition. In 1998, he took part in the founding of the **World Congress of Ethnic Religions** in Vilnius, Lithuania. His publications include thirteen books and two poetry collections. He is currently one of the leaders in **YSEE**. **Sikeliotis, Diodoros** is one of the most prominent members, on-line and off, of a group in Hellas that purports to practise an allegedly unbroken tradition of **Orphism**.”¹⁵⁸

The image that I was trying to present in this book what not the “unrealistic” image of Greece but above all a realistic image of Greece and its past beyond the many historical presentations of today. The present book is not a state book or a book that wants to take the side of Greece by all means. My book was a way to present an ancient civilisation and culture that we are not very concerned with today. The days of the Byzantine Empire, the days when Middle Ages Greece was in its summit of development are long time gone. All we have today from the Byzantine Empire is the history books and some archaeological sites around Greece and Istanbul. We must not forget the great involvement of Greece in the making of the Byzantine Empire which was as historians agree one other great period of Hellenism in the past. Many of us we don't know much about the Byzantine days. Mont Athos which is a living example of the Byzantine period was eventually a product of this empire. All these are great achievements of Greece to the European culture and life, they are somekind unknown today and set under silence.¹⁵⁹

¹⁵⁶ <http://greek-language.com/History.htm>.

¹⁵⁷ <http://www.mikrosapoplous.gr/en/texts1en.htm>.

¹⁵⁸ [http://wiki.hellenistai.com/index.php?](http://wiki.hellenistai.com/index.php?title=Worldwide_List_of_Prominent_Hellenists#Madytinou.2C_Rathamantys_.22Mano.22_.26_Madytinou.2C_Lesley)

[title=Worldwide_List_of_Prominent_Hellenists#Madytinou.2C_Rathamantys_.22Mano.22_.26_Madytinou.2C_Lesley](http://wiki.hellenistai.com/index.php?title=Worldwide_List_of_Prominent_Hellenists#Madytinou.2C_Rathamantys_.22Mano.22_.26_Madytinou.2C_Lesley).

¹⁵⁹ “Located near the crossroads of Europe and Asia, Greece forms the southern extremity of the Balkan peninsula in south-east Europe. Its territory includes more than 2 000 islands in the Aegean and Ionian seas, of

As I have shown the spirituality of Greece is a major factor in the Hellenistic life. Beside Hellenism Greece gave us many great spiritual figures and persons as the ones that I have mentioned. The greatest realisation of Greece was eventually the language of the New Testament. New Testament from the Gospel of Mark to the Apocalypse was written in Hellenic. In the past of the study of religions the writing of the Apocalypse gave to the religious writings genre the apocalyptic genre which was very much a Hellenic way of expression.

Greece is in many ways an undiscovered land and culture for many. The general migration today for the western cultures was in many ways a denial of the Hellenistic roots. Hellenism is in many ways a cultivation of the love for beauty, good and kindness in general terms. The notions of good, love and beauty are not only Hellenic notions. They are moral notions and notions that are a main part of the Hellenic culture and thinking. Hellenism, from its ancient roots to the contemporary times and days is a great intellectual adventure. The history, the civilisation, the making of churches and of historical monuments all has created to us the image of a mature and sound culture.¹⁶⁰

In ancient Europe there were two main clashing cultures: Romanist and Hellenist. Romanist culture was in Greece an imposed culture in the days of expansion of the Roman Empire. Greece was in many ways very productive across time. Hellenics have been men of great axiology and have created and continued to work for the making of the Hellenic ideal.¹⁶¹

Peculiar aspect of Hellenic culture was the apparition of the sophism. "The Greek word sophos or sophia has had the meaning "wise" or "wisdom" since the time of the poet Homer and originally was used to describe anyone with expertise in a specific domain of knowledge or craft. For example, a charioteer, a sculptor and a warrior could be described as sophoi in their occupations. Gradually, however, the word also came to denote general wisdom and especially wisdom about human affairs (in, for example, politics, ethics, or household management). This was the meaning ascribed to the Greek Seven Sages of 7th and 6th Century BC (like Solon and Thales), and it was the meaning that appeared in the histories of Herodotus. Richard Martin refers to the seven sages as "performers of political poetry."^[1] In the second half of the 5th century BC, particularly at Athens, "sophist" came to denote a class of mostly itinerant intellectuals who taught courses in various subjects, speculated

which only around 165 are inhabited. Mount Olympus is the highest point in the country. Greece is one of the cradles of European civilisation, whose ancient scholars made great advances in philosophy, medicine, mathematics and astronomy. Their city-states were pioneers in developing democratic forms of government. The historical and cultural heritage of Greece continues to resonate throughout the modern world - in literature, art, philosophy and politics. Modern Greece has a republican structure based on the constitution of 1975. The 300 members of the single-chamber parliament are elected for a period of four years. The country is divided into 13 administrative regions. More than 50% of Greek industry is located in the Greater Athens area, the main economic sectors being agriculture, tourism, construction and shipping. The best-known contemporary Greeks include the film-maker Kostas Gavras, the Nobel Prize winner Odysseus Elytis and composer Mikis Theodorakis. Greek cuisine is based on goat meat and mutton. Fish dishes are also popular. Olive oil, which is produced in large quantities, adds to the distinctive taste of Greek food." http://europa.eu/abc/european_countries/eu_members/greece/index_en.htm.

¹⁶⁰ http://en.wikipedia.org/wiki/Culture_of_Greece.

¹⁶¹ http://www.hellenism.net/cgi-bin/display_celeb.html.

about the nature of language and culture and employed rhetoric to achieve their purposes, generally to persuade or convince others: "Sophists did, however, have one important thing in common: whatever else they did or did not claim to know, they characteristically had a great understanding of what words would entertain or impress or persuade an audience."^[1] A few sophists claimed that they could find the answers to all questions. Most of these sophists are known today primarily through the writings of their opponents (specifically Plato and Aristotle), which makes it difficult to assemble an unbiased view of their practices and beliefs. Many of them taught their skills for a price. Due to the importance of such skills in the litigious social life of Athens, practitioners often commanded very high fees. The sophists' practice of questioning the existence and roles of traditional deities and investigating into the nature of the heavens and the earth prompted a popular reaction against them. The attacks of some of their followers against Socrates prompted a vigorous condemnation from his followers, including Plato and Xenophon, as there was a popular view of Socrates as a sophist^[2]. Their attitude, coupled with the wealth garnered by many of the sophists, eventually led to popular resentment against sophist practitioners and the ideas and writings associated with sophism."¹⁶²

Psychology was another science that has appeared in Greece. The concern of the Hellenics with the existence of the soul has given birth to contemporary psychology. It is to be recorded in the past the great confusion that existed between psychology and sophism. Finally they became to separate sciences. "The principal Sophists were: Protagoras of Abdera, called the Individualist; Gorgias of Leontini, surnamed the Nihilist; Hippias of Elis, the Polymathist; and Prodicus of Ceos, the Moralist. Gorgias was called the Nihilist because of his doctrine "nothing exists: even if anything existed, we could know nothing about it, and, even if we knew anything about anything, we could not communicate our knowledge". Hippias was called the Polymathist because he laid claim to knowledge of many out-of-the-way subjects, such as archaeology, and used this knowledge for the sophistical purpose of dazzling and embarrassing his opponent in argument. Prodicus, called the Moralist because in his discourses, especially in that which he entitled "Hercules at the Cross-roads", he strove to inculcate moral lessons, although he did not attempt to reduce conduct to principles, but taught rather by proverb, epigram, and illustration. The most important of all the Sophists was Protagoras, the Individualist, so called because he held that the individual is the test of all truth. "Man is the measure of all things" is a saying attributed to him by Plato, which sums up the Sophists' doctrine in regard to the value of knowledge. The Sophists may be said to be the first Greek sceptics. The materialism of the Atomists, the idealism of the Eleatics, and the doctrine of universal change which was a tenet of the School of Heraclitus — all these tendencies resulted in a condition of unrest, out of which philosophy could not advance to a more satisfactory state until an enquiry was made into the problem of the value of knowledge. The Sophists did not undertake that enquiry — a task reserved to Socrates — however, they called attention to the existence of the problem, and in that way, and in that way only, they contributed to the progress of philosophy in Greece. The absurdities to which the Sophistic method was carried by the later Sophists was due in part to the Megarians, who made common cause with them, and substituted the method of strife (Eristic method) for the

¹⁶² <http://en.wikipedia.org/wiki/Sophism>.

Socratic method of discovery (Heuristic method). It was inevitable, therefore, that the name Sophist should lose its primitive meaning, and come to designate, not a man of wisdom, but a quibbler, and one who uses fallacious arguments. The Sophists represent a phase of Greek thought which, while it had no constructive value, and is, indeed, a step backward and not forward, in the course of Greek speculation is nevertheless of great importance historically, because it was the evil influence of the Sophists that inspired Socrates with the idea of refuting them by showing the conditions of true knowledge. It was, no doubt, their methods, too, that Aristotle had in mind when he wrote his treatise of the fallacies, and entitled it "De Sophisticis Elenchis".¹⁶³

Greece is a land that many of us visit. Most of us we go to Greece in vacation and in the summer season. The sea of Greece is well known to many. Some other persons travel to Greece to find the roots of Europe and the rest of the beginnings of culture and civilization. The culture of Greece is not sophistry but is in many ways a search for the inner identity of the self and of the making of one's ideals.

The present book is a very limited presentation of Greece and its past. Many unknown things are to be found in Greece since the times of Homer to time of contemporary days. We cannot judge Greece only in the terms of the present. We must see Greece in the terms of the greater image and development of history. Since the times of Saint Andrew the First called Apostle of Christ who came to Greece to preach the teachings of risen Jesus Christ to the times contemporary Greece and Athens, there is very much history and development in this small land. Apparently we cannot say that Greece was the home country of Aristotle and his school of philosophy, a school who has founded many contemporary sciences.

Greece was the land of the first Christian preachers. In Athens there were 3 to 4 Apostles of Christ preaching. The famous recorded preaching of Saint Paul the Apostle to Athens was eventually one of the main historical events in the past of Greece. The same Saint Apostle Peter was passing by in Greece before his martyrdom in Rome in the year 67 AD. Saint John the Theologian was writing his Apocalypse in the recluse island of Patmos foretelling to us who the future of the world would be. All these are facts that happened in Greece or were related to Greece.

The sea of Greece is always creating in you this longing for the past and what the history is having to address to you. Athens, Rhodes, Theba, Sparta, mythological Ithaca and Ionian and Mycenae cultures are all facts of the history, we must say some kind of unusual history. All these things of the ancient Greece are today just peaces of information into the great museums of the world. From New York to Sydney, world museums are full with exponents form ancient and contemporary Greece. The Olympics and the Hellenic sports are new and permanent reminders to us of the identity and the existence of Hellenic culture and achievements.

Spiritual and historical Greece continues to fascinate and to attract us. The spirituality of Greece, the history, the Hellenism and the language have all acquired in time a peculiar fascination and many times irresistible attraction. Can we deny that New Testament was

¹⁶³ [http://en.wikisource.org/wiki/Catholic_Encyclopedia_\(1913\)/Sophists](http://en.wikisource.org/wiki/Catholic_Encyclopedia_(1913)/Sophists).

written in Hellenic? Was this just a product of happening or was something else beyond this fact? Greece is an invitation for us to discover.

Those who travel to Greece must be aware that they are not going to just to take but as well to give something. Creating a Greece only of tourism and of traveling is not the main aim of this land as many of the contemporary Europeans want to make. We must address here that Greece is a part of the European identity and ideals. Today as in many other times, we must recall the need for the preservation of the past and of the history that we have as a means to bring us in the same mind and thinking and not to divide us. Divisions on the European lands are of no benefit to no one. The foundation and the history of Greece should be a reminder to all of us of the origins of this land that we live on it. Culture, philosophy, civilization, arts and knowledge are all Hellenic axiology and values. This is what we must all try to cultivate and to perpetuate. Hellenism is thus a reference point for us.